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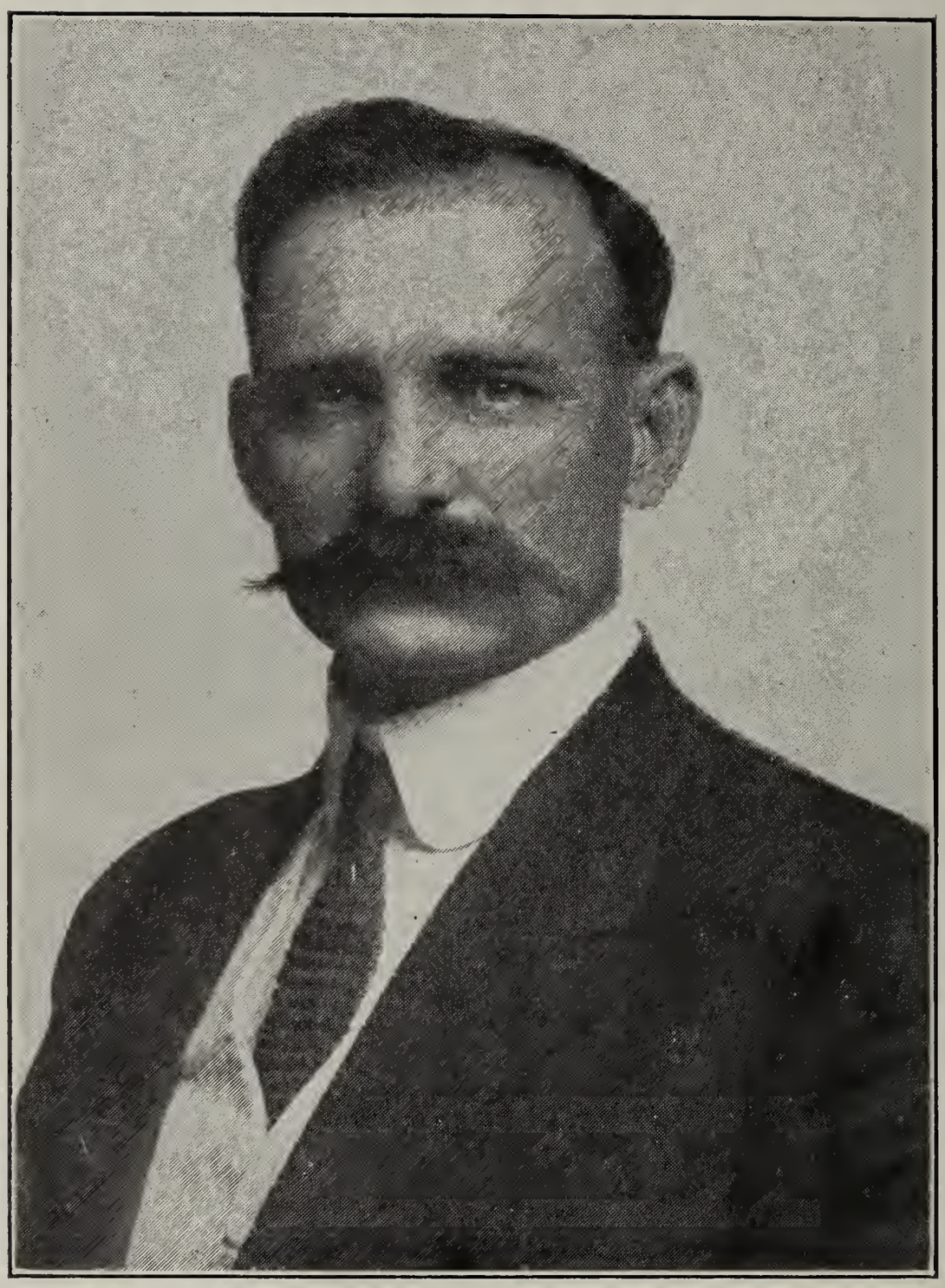

PROF. T. W. SHANNON,

PERFECT MANHOOD

How Inherited, Attained and Maintained How Wrecked and Regained.

REVISED EDITION.

100,000 SOLD.

By

Prof. T. W. SHANNON, A. M.

Author of "Perfect Manhood;" "Perfect Boyhood;" "The Twentieth Century Boy;" "Parents and Child or Heredity;" "Guide to Sex Instruction;" "The Girl and Her Mother;" "Sour Grapes; "How to Tell the Story of Life," etc.

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PREFACE TO THE REVISED EDITION.

Perfect Manhood was the result of the author's first attempt to write a book. Scores of men had plead with him for years to put his lectures in book form with a view to extending their usefulness. It was hurriedly written and consisted of paragraphs from his lectures. This gave the book a rather awkward appearance.

To the very great surprise of the author the book has had a most phenomenal sale throughout the U. S. and Canada and in a limited way to nearly every English-speaking country. The writing of several other books, constant lecturing, private consultation with thousands of young men, extensive correspondence with young men who have read Perfect Manhood, and a more extensive reading of the newest and best book on sexual science has led the author to see the need of some changes and additions.

Believing that this edition will accomplish more good and reach a far larger number of men, single and married, than the first edition, it is with pleasure and the deepest interest in young men that the author offers this revised edition to the entire English-speaking world.

January 1, 1911. THE AUTHOR.

25 Oct '59 g. Walter V. Ballard

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PERFECT MANHOOD.

CHAPTER I.

HOW INHERITED.

Just how God brought into being the original progenitors of every specie of plant and animal life, including man, we do not know, but biologists have discovered many of the laws governing their propagation and improvement. The lower animals instinctively obey every law they are under. Possessing no moral nature, they are not susceptible to moral law. The higher forms, possessing only a very limited mental nature, they are susceptible to only a very limited mental improvement. Possessing a physical nature they are susceptible to indefinite physical improvement. Left alone in their native jungles, forests and plains, guided alone by instinct, there would be almost no retrogression or improvement among them. Under the domesticating influence of intelligent man, improvements are marked and rapid. Our popular breeds of fine poultry; our pointer and setter dogs; our Poland China, Berkshire and Duroc hogs; our Southdown and Merino sheep; our Durham, Jersey and Holstein cattle; and our Percheron, Coach and Hambletonian horses are the products of the applied laws of heredity to our domestic animals during the past fifty years.

Man is born into this world with only a very limited instinctive nature, but with unlimited mental and moral possibilities. Because of his superior mental and moral natures he is capable of well nigh infinitely more development than are the lower animals. We boast of the perfections of our domestic animals, and ridicule the suggestion of a perfect man. We have great stock shows and journals, import fresh blood from foreign countries at fabulous prices that we may improve our stock; but when we would engage in the sacred function of parenthood we often ignore the teaching of science and the Bible and turn this important work over to perverted impulse and blind chance. The lower animals left alone to their instinctive nature rarely parent a defective offspring. In the case of man, one-half of his offspring die before they are six years old, over sixty per cent are defective in body from birth, and all indicate mental and moral defect, as they grow older. Should this be true? The hardest battles of the mass of intelligent erring men are, and always have been, to relieve themselves from their own inborn selfish tendencies and vicious desires to violate the very laws intended for their greatest good and highest happiness. Why this struggle for deliverance from our inward foes? Does it not indicate that our first parents violated some law that involved their physical, mental and moral natures in a way that made the evil effects

transmissible? The author has no pet theories to advocate. His private opinion is that the story of the fall of man recorded in Genesis is the inspired figure of a great fact in human history. It appears to him to be in harmony with the Bible, observation, experience and reason that the original fall of man was due to a selfish violation of the laws of sex. This would be a cause, a sin, equal to the physical, mental and moral effects produced. Cause and effect are inseparably related. They are always equal to each other. The lower animals never violate the laws of sex. Perfect offspring is the almost invariable rule. Violation of the laws of sex is the well nigh universal sin of man. Because of this, most children are handicapped from birth.

In the past philosophers, sages and reformers have said, "give children good educational and moral environments and you will evolve a perfect race. Priests, prophets and preachers have said, "good advice as far as it goes, but it is insufficient. Man is fallen. His very nature is depraved. He must be regenerated before good environment can do its best for man." Both of these classes of friends to the improvement of the human family were right but they overlooked one factor. Modern thinkers, reformers, Christians are saying, "give to every child good heredity, good environment and the grace of God and you will have race regeneration."

Knowing the cause of an ailing patient will help the doctor in making a correct diagnosis and this is essential to effective treatment. For six thousand years humanity has been desperately sick. Her physicians have in a measure misunderstood the causes, and, their diagnosis being partly wrong, their treatment has not produced a perfect cure. For ages past, through the physiological and psychological influences of sensual parents, children have received unfortunate heredity. Only a few parents have been wise enough to protect their children from this degenerative influence.

Dr. Winfield Scott Hall in Reproduction and Sexual Hygiene says, "There is another sacrifice, if it may be so called, the husband is called upon to make during the pregnancy of his wife, namely, to abstain absolutely from sexual intercourse during the period of pregnancy and for two or three months following. All other animals observe this period of continence. Nature demands that man observe it. . . . The author submits this question to all fair-minded men; Is it not due to the wife that she be not asked to satisfy the recurring sexual desires of the husband during the period when her life and its energies are so sacred to the race, to society and to the family? The author submits this question because some men are known to transgress this law of nature."

Prof. Newton N. Riddell says, "The present ethics of marriage licenses that which degrades the

affections and destroys the possibilities of harmony. The abuse of the generative function is the chief cause of domestic inharmony, divorce and shame, inherited lascivious tendencies and the vices and crimes which follow. . . . Three-fourths of the race have their origin in uncontrolled desire, while less than one-half of the remainder are as well born as they might have been."

The author suggests that the reader pause one moment before he criticises these quotations from two of the purest and greatest thinkers of the age. If you are married, what right have you to preach continence to your young people or teach purity to your sons and daughters, if you cannot practice self-restraint on a level with the lower animals during this sacred period. If bad heredity is responsible for defective manhood, then good heredity will help produce an insure perfect manhood. If the violation of the laws of sex was the original sin and started degeneracy in the human family, then a continual violation of the laws of sex, by most of the descendants through the ages, has been a continual cause of defective manhood. In many of the nations of the past the violations of the laws of sex has been the primary cause of their decadence. If these propsitions are true, then it logically follows that obedience to the laws of sex is a primary condition of transmitting the possibilities of perfect manhood to our offspring and of their attaining and

maintaining this ideal. While the violation of the laws of sex results in the transmission of bad heredity, it is not the only cause of bad heredity. The author believes that the violation of these laws, before and after marriage is the chief cause of hereditary degeneracy. All men have inhrited a stronger tendency toward lust than any other morbid condition. The ministry is unquestionably the purest class of men in the world. Yet, while one minister falls through strong drink, five fall through lust. Where one layman falls through drunkenness, ten fall through lust. Why is this? They have inherited a stronger tendency toward impurity than toward strong drink.

History reveals that man has evolved three types of manhood. First, was the man of physical development and strength. The second was the man of mind. The third was the man of character. The man of the future will combine these three types into a perfect manhood. The intelligent study and application of the laws of heredity in the future will take into account these three factors that form the three sides of a well rounded life. Every child has an absolute and inalienable right to receive from its parents, not only a strong, sound and healthy body free from all inherited tendencies toward disease; but the basis for a brilliant mind and strong religious tendencies. Seventy per cent of immoral women had drunken fathers, mothers or both. King alcohol is the father of lust.

No man can habitually use liquor and lead a pure life. Eight out of ten children of drunken parents are defective from birth. Many drinking men boast that they have a right to drink, get drunk and get on a prolonged debauch, if they wish. This they claim is their personal liberty. A man's personal liberty to live in sin ends where the welfare of his unborn children begins. The man who deliberately lives in sin and foredooms his children to defectiveness is a criminal. Here is a man who wishes to buy a family horse, one that he can afford to trust his wife and children with. Here are two fine young specimens, equally pedigreed. Upon inquiry, he finds them both to be quite gentle. Will he stop with that information? No, he looks up the sire and dam of each of these young horses. He finds the family record of one to be excellent. The family record of the other young horse shows that the sire ten years before the birth of this colt was vicious, killed his owner, ran away with a carriage, threw his rider and was uncontrollable for several months. Which one of these horses will this father buy? He will buy the one whose parents were gentle. But this same father has a daughter who is entertaining a marriage proposition from two suitors. She asks her father for advice. One of the young men is poor, has all of the elements of true manhood, with splendid parentage. The other young man is rich and morally rotten; his father was a corrupt politician.

What will be the advice of the father? About nine times out of ten money counts for more with this man than manhood.

Dr. Galton of London, says, in his book on "Hereditary Genious," "The children of eminent parents will themselves become eminent after the following proportion; 45 per cent of the chidren of eminent poets; 51 per cent of the children of eminent literary parents; 65 per cent of the children of eminent scientists; and 89 per cent of the children of eminent artist and musicians; while only one child out of 10,000 of the average population will ever become eminently great." Dr. Galton speaks of intellectual greatness and shows the relation of parents who think, read and study to their children's possible greatness; and the relation of parents who do not read, think and study to their children's mental stupidity. Every citizen owes to the next generation a fairly studious life.

Take two noted families, one illustrating the influence of good heredity, the other illustrating the influences of bad heredity. Jonathan Edwards was born of excellent parents in 1720. He and his wife were early converted and received a good education and devoted their lives to self-improvement and to the work of helping others. 1394 of his descendants have been identified and studied; 13 were university presidents; 65 were college and university professors; 60 were prominent lawyers, 90 were physicians, over two hundred were minis-

ters, over 300 were progressive farmers, 32 were noted authors, besides these there were U. S. congressmen and senators, mayors of large cities, ministers to foreign ports and one vice-president. Only one descendant of this man left a blot on the family record—Aaron Burr, who fought a duel and killed his fellow man. But when you read one of his speeches you are conscious that you are reading after one of the master minds of the world.

Max Jukes, born in 1703, wa s a lazy fellow, insisted that his personal liberty entitled him to the right to do as he pleased. He drank, but would not be considered a common drunkard. He married a common prostitute and moved upon the Hudson River. There he gathered about him his class, with whom his descendants married and intermarried. 903 of his descendants have been identified and studied. Over 300 were delinquents and dependants, 200 died prematurely, 145 were drunkards, 285 were viciously diseased, and 90 were female prostitutes, over 100 spent an average of 13 years each in prison. This family cost New York state over one million dollars.

Suppose that the environments of these two men could have been reversed, leaving their heredity as it was, could we have written the figures after Max Jukes that we did after Jonathan Edwards and vice versa? No well informed man believes that we could. Those great minds and characters

on one side, and the dependants and the delinquents on the other, could not have been changed from one side to the other, by simply reversing the environments of these two men. Had this been done, some of the descendants of Max Jukes would have been good citizens, possibly one or two might have become great, but many of them would have been defective: some of the descendants of Jonathan Edwards would have gone wrong because of bad environment, but most of them because of their blood would have made a fair success in life, and some would have overcome their bad environment and arisen to distinction and eminence. The factors of heredity and environment are ever active in every life. In the case of some individuals and families, one factor seems to dominate, while in the case of other individuals and families, the other factor seems to dominate. In the case of the two families just compared, heredity seems to have been the dominant factor.

There is an intimate relation between the physical, mental and moral natures. At some point they meet and influence each other. Where is that point? Is it in the blood? "The blood is the life." Every phenomena of life, physical, mental and moral is influenced by the condition the blood may be in. The saliva formed from the blood of a person in a normal condition is remedial when applied to a fresh wound and tends to alleviate pain. Nature teaches all of the lower animals and

man this lesson. When a person has been angry for hours, mentally and morally abnormal, the saliva applied to a fresh wound will give it the appearance of having been poisoned and it will be difficult to cure. A baby nursing the breast of an angry mother may be thrown into spasms. Hundreds of such cases have occurred. Anger is not only a mental act, but it involves the moral nature, it is a sin. Jealousy is often the cause of dyspepsia. Unusual grief, because of the loss of property or the death of some member of the family, often causes a temporary loss of health. A chemical test of the various secretions of the body, under the influence of these abnormal states of mind and morals, would reveal an abnormal condition in all of these secretions. If the saliva formed from the blood of an angry person is so influenced as to poison instead of cure; if the milk from the mother's breast, formed from the blood while she was angry, will throw her babe into convulsions: does it not appear plausible that the mental and moral states also affect the sexual secretions formed from the blood? The physical, mental and moral life of a man is in his blood. The procreative cells formed from the blood of a father and mother, when united under proper conditions will result in an offspring having assimilated in its physical, mental and moral natures, the predominating characteristics of its parents.

If the father is high tempered, thinks more

about drink, gambling, theft or lust than he does about being a noble citizen, a true husband and father, not only may his blood be in a bad condition due to the physical side of sin, but the life energies in the blood will be influenced by the mental and moral side of sin. The child gets its three-fold life from the procreative cells. These cells receive their life from the blood from which they were formed. When man lives in harmony with all the physical, mental and moral laws that he is under, his physical, mental and moral life will be normal and will be able to transmit to his posterity the possibilities of perfect manhood and womanhood. When man habitually violates the laws he is under, his three-fold life will be abnormal and he cannot transmit to his offspring normal possibilities.

If the mother, at the time the ovum is being elaborated in one of her ovaries, at the initial moment and during the nine months of gestation, is constantly angry, despondent, passionately fond of worldly amusements, craves alcoholic drinks, she will impress her child in the same way.

The father's hereditary influence upon his child ceases with the initial of the child's life. Not so with the mother's hereditary influence. During the nine months of gestation the mother's physical, mental and moral life is the child's source of supply. During this very pliable formative period of her child the mother may very largely modify or

change the influence of the father on her child. If he has good qualities and she has corresponding bad ones, the good qualities transmitted by the father to his child may be very largely overcome by the mother. If the father has bad habits, bad disposition and bad blood, the mother can largely modify the bad tendencies that the child would inherit from its father. As a rule women do not abuse their bodies, minds and morals by alcoholic stimulants, narcotics and sexual abuse as men do. Evidently, if women were addicted to these habits to the extent that men are our race would deteriorate faster than it does. The offspring of scarlet women become prostitutes with but few exceptions. The children of a drunken mother are usually drunkards, prostitutes and criminals. If a mother is feeble-minded her children are all weak-minded or insane. If a man is a drunkard, a libertine or feeble-minded, his temperate, pure, intelligent wife may so overcome his hereditary influence upon her children and by proper training as to prevent most or all of them from going wrong, or being specially defective. People who do not believe in the transmission of good or bad tendencies, claim that they find exceptions to all of these rules, sometimes preachers' children go wrong and sometimes a drunkard has good children. Sometimes a child is good or bad because of environment when the factor of herdity, if left alone, would have produced the opposite effect. It is true that some

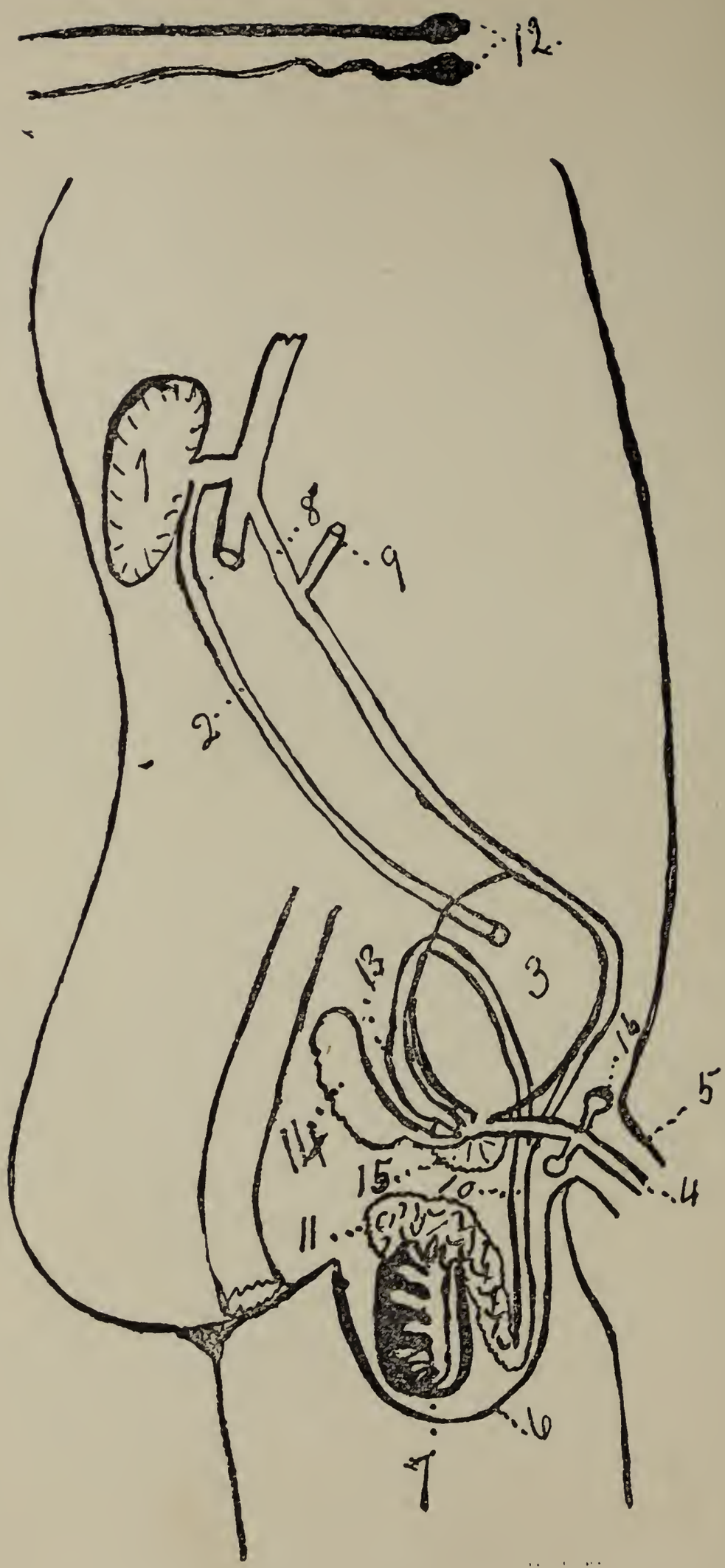
most excellent parents, strong of body and sound of mind have parented very inferior children. But these effects had a definite cause. Many such parents ignorantly violate some law of heredity of which the public knows nothing. It is common to hear some one say, "I know of children of drunken fathers who turned out well." True enough, but in most cases it was his wife that deserved the credit for overcoming the bad influence of the father in his child. Or, it is possible, that at the initial moment and for months before, the drunken father had sobered up, had sworn off from strong drink, talked and voted for temperance and under this intense mental opposition to strong drink, he becomes the fathr of a child that in later life is known as a teetotaler. The initial of his next child perhaps took place during a drunken debauch, or when he had no mental and moral opposition against strong drink, or when he was craving alcohol and this child becomes a drunkard from his boyhood. Here is a drunken father whose hereditary influence led one of his sons to be sober and the other to be a drunkard.

In selecting a companion, one should study the physical, mental and moral life, not only of the one to be chosen, but of his or her family connections as far back as possible. Incompetency, thievishness, drunkenness, tuberculosis, venereal poisons, idiocy and insanity are all transmissible to children, most easily from the parents, but often

from the grandparents. If the primary object of marriage is children, and the joy they bring to their parents is dependent upon their bodies being healthy and strong, minds vigorous and bright, disposition sweet, and morals grand and noble; then this first consideration, the selection of a companion is paramount.

You would not only exercise wisdom in the selection of your stock for standard breeding purposes, but having made the selection, you would be careful to conserve their sexual strength. Young people should carefully conserve their sexual strength before and after marriage. Perfect manhood cannot be inherited potentially from parents who are sexually debilitated. The husband and wife should be in a perfectly healthy condition, living moral or religious lives, temperate in their sexual relations, and both should desire a child when conception takes place. During the nine months the mother should have plenty of good food, the purest air, cheery surroundings, entertain only the purest and loftiest thoughts, read only the best literature, including the Bible, cultivate a kind, loving, charitable disposition, be industrious in light work, take plenty of outdoor exercise and never strain herself. The husband should restrain his sexual desires, he should see that his wife is relieved of all heavy work and as many of the cares of life as possible; he should do nothing to irritate his wife, and he should know

that during the period of gestation that his wife may have many whims that should be granted. Let husband and wife constantly remember that the child to be born into their home has an inalienable right to inherit a healthy and strong body, a perfect mind, and strong moral tendencies. The prenatal period of any child is more important than any other similar period of its earthly life. We are responsible to our children, to the world and to God for what we bequeath them at birth. The child that is well trained before it is born is fully half trained. Then, is not potential perfect manhood and womanhood intelligently transmitted to our children worthy of our best thought, effort and prayer?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CHAPTER II.

HOW ATTAINED AND MAINTAINED.

The plate represents a man's body so drawn as to show his urinary and reproductive systems. The urinary system consists of the following organs: The (1) Kidneys, located just above the small of the back and in front of the spinal column. Only one kidney is shown in the plate. The function of the kidneys is to take up waste water and impurities from the blood. As rapidly as this fluid, called urine, is formed it is passed through two small ducts, the (2) *ureters* into the (3) *bladder*. Here the urine is stored away until nature prompts us to discharge it from the body. The act by which the urine is passed from the body is called urinating. In referring to this act, men and boys should all learn to use this term. The urine passes from the body through a duct that leads out through the external male member and is called the (4) *urethra*. This canal or duct has a double function. We will learn later that it serves as a channel for the periodic transmission of secretions from the sexual glands. Its double function makes it a part of the two systems, the urinary and the reproductive .

The male sexual organs are partly on the outside and partly on the inside of the body. The external

organs, being familiar to all men, are shown only in part in the cut. God is as much the author of the sexual organs as he is of the hand, the eye, or the heart. He made them as pure as he did any other organs of the body. Their true names are as pure as any other words in the English language. They are as pure as the words home, mother, Bible, church, heaven, angels, God, so far as words are concerned. We look upon these organs as being vile and sinful just to the extent that we have been falsely educated and have sinned in the use of them. If twenty men were to write on paper all the different names they learned when they were boys for their external sexual organs, they would find among them thirty different names. Let them now go to the dictionary and search for these names and their meaning. They fail to find one-fourth of them and the other three-fourths do not in their meaning refer even remotely to the sexual organs. This is a fair sample of our twentieth century knowledge of sex. I doubt if a semi-savage boy could be found that is guilty of such gross misuse of the words of his language. This incorrect use of sexual terms is not only found among the uneducated, but it is quite common among teachers, lawyers, ministers, and even physicians. The use of street vernacular suggests lascivious thought. For this reason, all men and boys who wish to be pure, should abandon the use of the "street" words. We insist that our children

be taught the correct names and functions of all the other organs and functions of the body as if their health, happiness and heaven depended upon this knowledge being correct and thorough, while we turn our children over to the ignorant, vicious playmates to get all of their knowledge of sex.

The external male organ through which the urethra passes is the (5) penis. This organ varies in size from two and one-half inches to five inches in length in the flaccid state. In an erect state this organ varies from five to seven or eight inches. The sexual power is in no sense dependent upon the size of the organ. One man may be just as normal in his sexual powers whose penis is small as the man whose organ would be considered large. From the number of letters that I receive from young men asking for information as to this point, I am inclined to believe that there are many young men who give themselves entirely too much concern in this regard. This morbid state of mind leads to bad results, as it keeps the mind too much on the sexual organs.

Underneath the penis is a sack or bag, called the (6) scrotum in which are suspended two glands, called the (7) testes or testicles. In the adult these generative glands are one and one-half inches in length and about one and one-quarter inches in diameter. The left one is usually a little larger and swings a little lower than the right. Connected with each testes is a (8) spermatic ar-

tery that supplies the gland with pure blood. The name of this artery indicates that the testis elaborates sperm cells from the blood it conveys. Leading off from each gland is a (9) spermatic vein. The (10) vas deferens is a duct that leads off from each testis and connects it with the internal sexual organs. The two are called the vasa deferentia. On entering the scrotum the vas deferens, spermatic artery and vein are all enveloped in a thin covering and form the spermatic cord that may be easily felt in the scrotum. Here they gradually become a mass of coiled ducts and blood vessels called the (11) epididymis. This mass of coiled tubing may be felt on one side of each testis. The outer membrane of the testis and the epididymis forms partitions in the gland and divides it into many conical divisions. It is in these divisions of the testis that the little (12) spermatazoa are formed. These are the male sexual cells that fertilize the ova of the female. A spermatazoon is about 1-200 of an inch in length and is in the shape of a tadpole, except much longer in proportion. The vas deferens passes up through the groin and passes over the bladder where it becomes dilated into an enlargement called the (13) ampulla, which then narrows to a smaller duct as it passes into the prostate gland and enters the urethra. Each one of the vas deferens forms an ampulla and converge into a common duct before entering the urethra.

At this point there are two vessels, called the

(14) seminal vessels. Until recently it was believed that these vessels were the common storage places for all of the secretions of the sexual glands. Surrounding the deep urethra, neck of bladder and into which the ampullae and seminal vessels enter is a gland called the (15) prostate gland. This is sometimes called the heart of the sexual system. There are two small glands connected with the urethra just beyond the prostate gland and are called the (16) cowper's glands.

Formerly it was believed that the testes formed all of the semen. Prominent American and German doctors have disproved that theory. It is now known that semen is composed of secretions formed by the testes, seminal vessels, prostate and cowper's glands. It is claimed by these eminent authorities that the testes secrete chemicalized semen mainly during sexual excitement. At all times they are generating an energy that does not become fully chemicalized or organized, but is fully absorbed back into the system. Under sexual excitement the fluid formed contains spermatazoa and this fluid passes over into the ampullae.

The seminal vessels are forming an alkaline albuminous secretion all of the time. The prostate gland secretes a fluid very much like the seminal vessels, but only during sexual excitement. The functions of the secretions from the seminal vessels and the prostate glands appear to be that of stimulating and maintaining the life of the sperm cells,

during the interim between their ejaculation and union with the ova of the female. Much of the energy of the seminal vessels that is secreted at all times, is evidently absorbed back into the body with beneficial effect. Since the prostate secretes only during sexual excitement, it is evident that the only function of its secretion is related to the procreative act.

The cowper's glands secrete only during sexual excitement and forms a fluid that is alkaline in reaction. The peculiar function of this secretion is to neutralize the acid condition of the urethra due to the periodic passage of urine which is acid in its nature. This acid condition of the urethra, would destroy the vitality of the spermatazoa during an orgasm, were it not for the fact that the cowper's glands discharge their alkaline contents just ahead of the general discharge of semen at the time of an orgasm. At the moment of an orgasm, all of these vessels and glands pour their secretions into the urethra, where they become mixed, and the mixture is called semen. The secretion from the testes contains the sperm cells and this is the true semen. It is the loss of the semen formed by the testes that wrecks manhood and not the loss from the other glands that sometimes occurs. These facts will be of great value when we come to study natural and unnatural emissions.

At birth all of the organs of a boy are active except the organs of sex. They are inactive until he

reaches the age of fourteen and a half years. At this time the sexual glands become active and begin slowly to secrete sexual energy (called semen) from the blood. This period of a boy's life is known as puberty. Two thousand miles south of this point puberty comes on a few months sooner, north, this period comes later. The cigarette habit among small boys and the mental influence of impure reading and thinking, vulgar conversation and obscene pictures tend to hasten the approach of puberty. For the puberty period to be brought on prematurely, in one of these ways, is a very great misfortune for the boy, since these conditions lead to a wasting of this energy before the body is prepared to absorb and properly utilize this energy and this leads to habits of dissipation. Could I produce no other argument against the cigarette habit, this would be sufficient to convince the most skeptical. This is why small boys who use cigarettes produce stunted men. It is also a strong argument in favor of early sex education.

This sexual life has three functions, namely, changing the boy into a man, maintaining manhood, and parenthood. This chapter has to do mainly with the first function, the attainment of perfect manhood through the sexual life.

The transition from boyhood to matured manhood extends over a period of ten years, from the time the boy is fourteen until he is twenty-four. This is the period of adolescence. The first two

and one-half years of adolescence is the puberty period. The youth is now seventeen. At this age his sexual energy becomes fertile. It is now possible for him to reproduce himself, but it would be most unfortunate for his child, for the scientific reason that an immature father could not give good heredity to his child. This would be a perversion of the sexual life. The first and only function of the sexual life during the ten years of adolescence is the production of a perfect man.

Authorities tell us that one drop of this energy is worth twenty drops of the purest blood. One ounce of it is worth twenty ounces of the purest blood. Take a discharge of this energy from a healthy mature man and place it in a small glass test tube and allow it to settle down for several hours, it will divide itself into two unequal parts. The upper one third part is thin, clear and slightly lubricating, resembling joint water. The lower two-third portion is milkish in color and jelly like in consistency. This lower portion has one or more thousand living cells, called sperm cells or spermatazoa. They are of the shape of a tadpole, but longer in proportion. They are very tenacious of life, keeping up a flagellating movement for hours. Where did they get their life? They received their life from the blood of the man from whom the discharge was taken. Should one of these sperm cells unite with the germ cell of the opposite sex under favorable conditions, an immor-

tal soul would be started on its eternal existence. When born, if this offspring possesses physical mental and spirit life, then it follows that these myriads of sperm cells in a single discharge, each of which has the power to fertilize a germ cell, possesses the essence of physical, mental and spirit life. This fact will help the reader to appreciate the relation and value of this energy to the production of manhood.

Now take this energy from the body of a sick man, or a man in poor health and treat it as before. The amount will be smaller, the parts will be reversed and the sperm cells will be fewer and smaller and their slow, lazy movements indicate a lack of vitality. Should one of these sperm cells unite with a germ cell of the female under proper conditions, the offspring would be more or less defective. You would not think of mating your domestic animals when one is in a poor state of health. Many defective children are born into the world as the result of uncontrolled passion on the part of one parent, when the other was in a poor state of health. The test applied to the man in poor health is true of the heavy users of tobacco, alcoholic drinks, the heavy masturbator, the man who frequently visits the prostitute and the husband who is extremely excessive in the marriage relations. Fully eighty per cent of the children of these men are defective from birth.

The value of this fluid can be illustrated in sev-

eral other ways. You have noticed the difference between the stallion and the gelding. The gelding, when a colt, was deprived of its testes by a process called castration. The stallion remained unmutilated and during adolescence formed this vital energy which was absorbed back into the system. None of this energy was generated by the gelding. Now compare the prancing stallion with dilated nostrils, eyes flashing with fire, high arched neck, heavy flowing main and tail, broad and deep chest and hip muscles with the gelding that is slow, patient and has but little life. To what is this difference due? Simply this, the stallion was not deprived of the power to produce this energy which gave him his perfect development, elastic bearing, fire and vitality.

Take two male chickens hatched from eggs laid by the same hen and fertilized by the same rooster, put them in the same pen and give them the same food and water. These full brother chickens have the same heredity and environment. Under these conditions at maturity they would be very much alike. When they are only a few days old, caponize one of them. With this difference between them, though they still have the same heredity, food, drink and pen, yet on arriving at maturity they would be very much unlike. The virile, or natural bird, will grow a rich red comb, ear lobes and wattles, long glossy neck and tail feathers and a strong sharp spur on each leg. In the sterilized

bird, the spurs will be absent and the masculine ornaments of the head, neck and tail will resemble an old hen that has not laid an egg in six months. The sexual energy of the virile bird was in part used to perfect these masculine characteristics. In the desexed bird, the absent or undeveloped masculine characteristics were due to the fact that he produced none of this energy.

If food is scarce, the natural bird will run down grasshoppers, scratch up worms, catch insects and in this way make his own living. The other bird squats around and starves. The industry and energy of the first bird were due to his sexual life; the inactivity and laziness of the second bird were the results of the absence of this energy.

If the old hen and her brood of young chickens are in the pen and you throw them some food, the natural bird invites the family up to the food, picks a bit of it up with his beak, drops it down, glances up at the old hen, down at the chickens and clucks to them to eat it. These acts of true masculine interest he will repeat until they have enough. If nothing is left, he will scratch for his living and divide the results of his toil with the family. The other bird will rush up to the food, with one foot crushing the life out of a little chicken and the other foot crushing the life out of another, he selfishly gulps down the food, showing no interest in the old hen and chickens. The gallantry and courtesy of the first bird grew out of

his sexual life. The absence of these masculine qualities in the second bird was due to his not possessing this energy.

If an old hawk or owl appears upon the scene, the natural bird will instinctively line up for battle and will fight until death to protect the mother and her brood. The other bird skulks under the nearest floor. The sexual life in the first bird gives him courage, the absence of it in the second bird leaves him cowardly.

Were we exploring the jungles and forests of India and Africa, we would see a large variety of beautiful songsters enjoying perfect freedom, a large variety of animals, including tigers, lions and elephants. Not one in a hundred of the birds and animals have failed to reach physical perfection. This is largely due to their having retained their sexual energy in their bodies.

The thoughtful and interested reader is inquiring, "can these lessons learned from the birds and animals be applied in all of their details to the human family?" My reply is positively in the affirmative.

Long years ago, in the Orient, it was a custom to remove the testes of a certain part of the male children when they were only a few days old. Such boys were called eunuchs. The contrast between the virile man and the eunuch is as striking as that of the stallion and the gelding. The eunuch, when grown, grows only a few short hairs on his face,

his voice never changes into the deep bass tones of a man, his shoulders remain drooped and round like a girl, he is dull and stupid, lifeless and lazy, without courage and snap, ambition and vim, of no use to himself and little service to others. Had the eunuch been allowed to grow up to perfect virile manhod, he would have had a strong, well developed body and brilliant mind, push and enterprise, bravery and gallantry, and all of the other characteristics belonging to attractive manhood.

Why so much namby-pamby, whishy-washy, aimless, shiftless, purposeless, stunted, dwarfed, unambitious, ne'er-do-well manhood in the land? Why so many young men hanging around pool-rooms, saloons, gambling dens and brothels, and so few graduating from our schools and colleges, making a business success and prominent in reform and church work? Three-fourths of these conditions are due to the prodigal waste of the sexual energy.

The sexual life in the lower animals is not so complex and valuable as in man. In man this sex life is primarily and substantially related to his physical, mental and soul life. This energy in the lower animals does not possess mental and moral building materials, for the reason that they do not have moral natures, and only a few of the higher forms have even rudimentary mental manifestations. But this vital energy in man is as essential to his mental and moral development as it is to the development of his body. Hence men

are not only defective in body because of the dissipation of this energy, but they are defective in mind and morals as well.

The normal and abnormal creation and distribution of this energy is very largely under the control of the mind. If you have been laboring hard for six hours and come into the presence of some luscious fruit or a well-spread table, your mental anticipation of pleasure and satisfaction in eating the food stimulates the salivary glands and the saliva flows freely. We say that the sight of food causes our mouth to "water." But it is the mind that excites the glands to unusual activity. Suppose that at this moment a near-by tree is slivered by lightning or the fire alarm is heard. Your mind is instantly and wholly withdrawn from all thought of food. An hour later, when you return to the thought of food, you find that the salivary glands have been secreting only enough saliva to keep the mouth moist. In one hour of standing in front of tempting food and thinking about it, one would most likely secrete ten or even twenty times as much saliva, as he would if his mind was otherwise engaged. Just so, in one hour of excited passion, under the influence of mental reveling in lascivious thoughts, the sexual glands may secrete five, ten, or even twenty times as much sexual energy as they would were the mind otherwise engaged. The absorptive powers of the body cannot take up this surplus vital energy as you would

swallow surplus saliva. The process of absorbing sexual life is a slow and gradual one. The excess of energy produced by lascivious thoughts, mental masturbation, cannot be absorbed for hours, if at all. This results in a gorged condition of the sexual system and there is a passionate clamoring for relief. The result will be involuntary emissions, the secret sin, prostitution, or marital excess. It logically follows that the proper control of the mind is the key to the solution of man's sexual problems.

Is a continent life possible for a healthy young man? Can he, like the stallion and other male animals, maintain a continent life during the ten years of his adolescence, from fourteen to twenty-four, or even longer, without weakening or losing his virility. It is not an uncommon thing to find young men who believe that the medical profession teaches that sexual gratification in the single life is essential to physical, mental and sexual health and to abstain from all sexual gratification will lead to sterility through the non-use of the sexual organs. I have a high regard for the medical profession and count among them the chief supporters of my lectures. There is not one doctor in ten so viciously immoral or stupidly ignorant as to teach this lie. Yet, where one doctor does teach this lie to a young man, with a view to keeping up his venereal practice, this young man will tell twenty other young men and each of these will tell twenty

others. It is in this way that most young men come to believe the "sex necessity lie." The honorable physicians owe it to their profession and to the young men of the land to do all in their power to stamp out this infamous lie.

The males of the lower animals never suffer any abatement of virility or loss of physical powers because of continence. We reason correctly, when by analogy, we say, that the same would be true of continence in man.

The breasts of a woman are a part of her sexual system. Suppose that she gives birth to a child at the age of twenty and nurses it in the natural way. At the age of forty she becomes a mother the second time and nurses the child as before. The non-use of her breasts in nursing for nineteen years did not destroy their material function.

No glands of man or woman lie dormant and inactive during youth or healthy adult life. The breasts of a woman have a double function. Before she becomes a mother and between periods of lactation or nursing, these glands are secreting an internal energy that aids in the attainment and maintainment of healthy and beautiful womanhood. As a result of this first and continual function of her breasts they are ever ready, at the proper time, to perform their second and higher function of lactation.

Paul would never have said to Timothy, "Keep thyself pure," and God would never have con-

demned adultery, if continence was impossible or injurious. All laws governing the body, mind and soul are clearly and unqualifiedly in favor of continence. From the dawning of puberty until old age, during healthy life, the testicles with the accessory glands are performing their natural function in the attainment and maintainment of perfect manhood, by continuously secreting an internal energy that is absorbed by the body, and at the proper time are ready to perform perfectly their part in the creation of a new life. This is nature's way of maintaining sexual health and strength. Sterility results from a life of incontinence and not from a life of purity.

Mentally and morally doctors rank well with men of other professions. All capable, scholarly and respectable doctors regret that they have in their profession those who are so stupidly ignorant or morally depraved in matters of sex, as to teach that sexual indulgence is a necessity. No medical college should admit to her classes a student who is addicted to the use of alcoholic drink or who is known to be immoral in life. The student in a medical college who becomes better acquainted with the "red light" district of the city than he does with materia medica, on taking up his profession in a community, becomes a most deadly foe to society. Such a young doctor will soon drift into the practice of venereal diseases and criminal abortion. He will soon be

known as a dope fiend, drunkard or libertine. But he will exert an influence. These are the doctors that teach young men to look upon women as the legitimate prey of their beastly passions. Such men should not be tolerated in any decent home and the medical profession should exclude them.

Only a few months ago, one of the most gifted, polished and popular lecturers in the United States told me of his experience with an immoral doctor. When a young man of twenty-six, he found himself ocasionally having an involuntary emission. Wholly ignorant concerning matters of sex, though a college and university graduate, and filling the pulpit of a wealthy church, ashamed to go with his trouble to a local physician, he hunted up a doctor in a nearby city. This doctor charged him ten dollars for his advice, a prescription and a letter of introdution to a neaar-by house of prostitution, suggesting that the last was a necessity for a young man. Horrified and confused at this advice he decided to return and reveal his troubles to a local medical friend, who listened to his story and told him that he was in a perfectly normal condition.

Young man, if you should ever make the mistake of going to such a doctor for advice, and he should suggest sexual indulgence as a remedy for your troubles, say to him, "Dr., if I had some other ailment and you had given me a prescription, and, at the same time you were running a drug store,

would you not appreciate and even expect me to have it filled at your store?" "Certainly," would be his reply. "Dr., your advice and prescription for my present trouble requires some man's mother, wife, sister or daughter, are you willing to furnish me with the remedy you suggest?" He would become highly insulted and give you to understand that his mother, wife, sister and daughter are pure. But you could reply, "Your advice requires some man's wife, mother, sister or daughter; why not yours, since you give the advice?" No advocate of libertinism can answer this argument in favor of a continent life.

There are men who advocate the toleration of houses of prostitution to meet the "physical necessities" of men. They insist that these houses protect the pure girls and women from the seductive methods of men. The fact is, that, it is the men who go to the house of prostitution, who commit all of the rape and seduction. Pure men who never visit the fallen women are the men who keep themselves under control. The man who pleads the "necessity lie," would instantly head a mob should his sister be the victim of some man's "physical necessity." He advocates the theory as long as the other man furnishes the wife, sister or daughter.

The convincing test of a man's sincerity who advocates foreign missions, is his willingness for his son or daughter to become a foreign mission-

ary. The convincing test of a man's sincerity who advocates the necessity of public prostitution is his willingness for his sister, daughter or wife to offer her services to protect the virtue of society. Why should not the officer, business or professional man who advocates public prostitution be philanthropic enough to voluntarily offer a female member of his home?

If the social evil is a necessity and the immoral woman protects the virtue of our wives, daughters and sisters, why should she be treated as an outcast? Why should she not be invited as the guest of honor at our social functions? Why should not prominent churches solicit her membership, invite her to sing in the choir or occupy a front pew? Certainly no advocate of the "necessary evil" would object. If she is such an indispensible public benefactor, why should she not be emancipated from those inhuman parasites—the madam, the property owner, the pimps and the officers who bleed her of most of her earnings and live off her shame? All arguments offered in favor of sex necessity are based on established custom, ignorance of sex, avarice or lust.

There are a larger number of men who have lived continent lives than immoral men and immoral doctors would admit. Doctors of good moral standing believe that at least one out of ten men have lived continent lives. Many young men who live pure lives, do not speak of it for the reason

that other young men delight in ridiculing the idea of a pure life. Wherever I lecture, some men privately speak to me of their having lived a pure life. Organizations of young men, who have pledged themselves to as pure a life as they expect the girls to live, whom they hope one day to avow as the queens of their home, are becoming common in many countries and states.

The sexual organs generate vital energy. This energy is primarily a part of man's psychic life. This energy can be disposed of in four distinct ways. By systematic regular exercise this energy will be taken up by the muscles and converted into physical strength. All the trainers of athletes and pugilists understand this law. Great physical strength and endurance will result from the conservation of this energy. Many men, who have physical defects, would receive great benefits and a prolonged life, if they would follow this instruction.

By habitual thinking and reading along normal lines this energy will be utilized by the mind and produce intellectual brilliancy. All thoughtful teachers know that pupils who dissipate this energy do not succeed well in their classes. All original thinkers have a strong sexual nature. Intellectual eminence is impossible among those who waste this energy. If all young men knew and practiced this law, they would rapidly improve their mental powers, and this would increase their

capacity for service and result in larger remuneration.

By habitual loving, sympathizing with and helping others, this energy will aid in developing the finer feelings, emotions and sentiments. It is the expression of this energy that brings young people together in courtship, leads to a happy marriage, blends their individualities, harmonizes their differences and makes them one. Without this energy these sacred experiences would be impossible. Where young people have lived continent lives, these experiences have been most ideal. Under the false training received in the past, most young people have gotten the idea that love in marriage is inseparable from sexual gratification, and, the more frequent, the happier the couple. This is absolutely unscientific. The wasting of the sexual life before and after marriage is responsible for more divorces than all other causes combined. In the past twelve months I have brought three inharmonious couples, who were seeking divorce, back to marital harmony and happiness. In each case the parties confessed to sexual prodigality, saw their error, begged each other's forgiveness, pledged sexual temperance and renewed their vows. They are happy today. Without the sexual life, the love-life of courtship and marriage would be utterly impossible. This being self-evident it follows that the prodigal waste of this energy destroys the very basis of love.

This energy is converted into physical strength, when retained in the body and directed to the muscles by their proper exercise. This energy is converted into intellectual brilliancy, when retained in the body and directed to the mind by proper mental exercise. This energy is converted into sympathy, sentiment, feeling and love, when retained in the body and directed to the emotional nature by the exercise of the moral powers. Would you have a strong body, a brilliant mind and a glowing, warm and loving nature? Then you have before you the way of attainment. Would you enjoy this ideal life for many years? Then you have before you the way of maintainment.

As additional evidence that sex is essentially a part of man's physical, mental and moral life, a child when carefully studied will reveal resemblances physically, mentally and morally to both of its parents. This is due to the fact that the sperm cell of the father and the germ cell of the mother, being formed from their blood, received from them its three fold life. Then there is physical, mental, and moral life in these procreative cells.

If a man is impure in mind and habits, he will form many thousand sperm cells that will, in some way, be expelled from his body. In this way the attainment and maintainment of perfect manhood will be defeated. If he keeps his mind pure, takes plenty of physical and mental exercise this vital

energy will be retained and distributed to all parts of his being.

All material evolutionists explain the resemblance of a child to its parents on the ground that the procreative cells had in them a representative particle from every atom in the respective parent's bodies. That is, the child resembles the father because the sperm cell had in it a representative particle from every atom in his skin, muscle, nerves, blood and bone. For the same reason the child resembles the mother. From this explanation of materialism you will see that they make sex essentially a part of the physical organism. My position is that sex is primarily and essentially a part of ones physical, mental and moral life.

Apply this simple test to the theoory that sex is a part of each atom of the body, and inseparable from them. Here is a child, the initial of whose life took place twenty years after both parents had their right arms amputated. Will the child have a right arm? It cannot, if materialism is true. It requires only a very brief period for these cells to be fully organized from the blood. It would be absolutely impossible for these cells to have in them representative particles from every atom of the amputated arms of the respective parents. Twenty years before the initial of a child's life, let its parents lose their upper and lower limbs ,teeth and tongue, nose, ears and eyes and all other organs not essential to life and re-

production. The child born under these conditions will have all of these organs. Why? Because the physical life of each parent remained a unite. Sex being primarily related to life, and the physical life of each parent being a unit they were able to produce procreative cells that were normal. The union of these cells resulted in a unit of embrionic physical life, which, during gestation, was clothed with a unit of physical organism.

The unit of mind life functioning through the different lobes of the brain result in the phenomenon of thought, judgment, memory, etc. Twenty years before the initial of a child's life both parents lost the particular lobe through which the mind functioned as memory. They are unable to recall any past event.. But the child has this particular lobe and the function of memory. Why? Because the mental life of the parents remained a unit. Sex being essentially a part of the mind life, the parents were able to produce procreative cells that were normal. The union of these cells resulted in a unit of embrionic mind life, which during gestation, was clothed with a unit of brain organism.

The same laws apply to the moral life. From these illustrations we find that the sexual organs are human dinamos, generating vital energy that can be directed under a pure mind to the body, producing physical strength and health to the

brain, producing intellectual brilliancy to the emotions, feelings and sentiments, resulting in warmth and eagerness of soul.

If you ground the wire leading from the dynamo, the street car stops, the city is left in darkness, and the red-hot wire becomes cold. If this energy generated by the dynamo of man's sexual system is grounded, his physical machinery stops, his mental light grows dim and his heart grows cold.

If man would direct this energy to his body, mind or moral nature, or all of them, and build and maintain perfect manhood, he must bring his mind under perfect control. This will be his hardest and longest battle. Man is fallen. He has inherited strong tendencies toward lascivious thinking and living. He has received a false education in matters of sex that adds fire to his unfortunate heredity. Left to himself the odds appear against him. Is there any available help aside from his own personal resources? Yes. Nineteen centuries ago Jesus, the perfect man, the ideal of the Father, enterd the arena of human life and heralded that inspiring matchless statement, "I am the way, the truth, the life." Accept him in regeneration and you will be in the way, you will come to know the truth and to possess the life that leads to the knighthood of the twentieth century. It is a higher honor to wear the crown of perfect manhood than to fill the mission of an angel.

CHAPTER III.

HOW MANHOOD IS WRECKED.

From the study of man in relation to the world about him,from the study of man in relation to his physical, mental and moral capacities, and from the study of the Bible, we see what God intended perfect manhood to be. In sacred and profane history we find some noble specimens of manhood. On the farm and in the shops, behind the counter and the bar, in Congress and the Senate, on the platform and in the pulpit,we find today men who, by inheritance and living in harmony with God's moral and natural laws, or by his regenerating grace, are examples of true manhood. But look at humanity in the mass; How few examples of perfect manhood do you find in any community of five thousand people. Look at the enervated and stunted fathers; the nervous and sickly mothers; the puny and weak children; the lustful sons and fallen daughters; the poorly developed bodies and dwarfed minds! Why should one half of the children die before they are five years old? Why are sixty-five per cent of our children defective at their birth? Why the aimless,purposeless,shiftless,ne'er-do-well men and women? Why this deteriorated manhood? The causes are numerous. Most people are ignorant of their anatomy and physiology,

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and many know little about the essential laws of health. Many live in unappeased hunger, and some are improperly fed. Whiskey, tobacco, opium and morphine are all doing their part in wrecking manhood. But the most prolific cause of all of the phases of blighted manhood is the sin of sensuality. Contrast the average man with the males of the lower animals—the stallion, the bull, the male lion and tiger. What dignity, pride, elastic bearing and majesty! They are not the victims of sexual abuse. Instinctively they conserve their sexual powers.

India's custom of compelling girls to be married at twelve ,not later than thirteen; boys at fourteen, not later than fifteen; and the consequent misapplication of sexual life, has resulted in the sacrifice of the manhood and womanhood of India. India has no great men.

A century and a half of unbridled lust in France is now producing a harvest of stunted, dwarfed and ugly men. Twice she has reduced her standard of height for her soldiers in a century. Could Napoleon Bonaparte come from the grave and be commissioned to raise an army of 500,000 men such as he once conquered nations with, he could not find in all of France 25,000 men that would have the physical statue and endurance of the Frenchmen of his day. Purity is unknown among her men and is questioned among most of her women. Her death rate is appallingly ahead of her

birth rate. In 1902 her birth rate exceeded her death rate by 72,000. In 1907 her death rate exceeded her birth rate by 22,000. She has more childless homes than any other nation. She has cities and towns that are so venerealized that the medical world cannot prevent them from rotting from the face of the earth. Had a lecturer traveled over France a half century ago predicting her present conditions, he would have been considered a fanatic. The present and future of France have been sacrificed by a century and a half of lust. As a nation she has sealed her own doom and forecasted her own destiny. All history proves that national deterioration and final ruin follow in the wake of sensuality. Unless parents, pulpits, platform, press, church and legislatures awake to our imminent danger, we too, will be consigned to a like oblivion.

I. CAUSES OF SENSUALITY.

1. Bad Heredity. One of the most prolific causes of sensuality is bad heredity. Most children in the past were the results of uncontrolled desire. Because of ignorance and a lack of self-control on the part of parents, few children have been protected against lascivious influences during their prenatal life.

2. Narcotics and Stimulants. These are the parents of lust. Nicotine and alcohol taken in the blood awaken passion. Men who are addicted to these habits are more lascivious than men who

are free from them. The use of the cigarette by small boys often hastens the approach of puberty a few months. This is due to the awakening of sex consciousness. It leads to the formation of sexual energy before the system is ready to absorb it. This leads to an early waste of this energy and results in stunted, dwarfed and lustful men.

Dr. Gunn says, "Tobacco has spoiled and utterly ruined thousands of boys, inducing a dangerous precocity, developing the passions, softening and weakening the bones, greatly injuring the spinal marrow, the brain and the whole nervous fluid."

The ease with which a number of social smokers will drift into obscene conversation is very noticeable. Eminent doctors in France tell us that there are more inveterate tobacco users in France than in any other civilized nation and that many of these men are sterile. They attribute the falling off in the birth rate to be partly due to the excessive use of tobacco.

What has been said of the effects of tobacco can be said with greater emphasis in regard to the effects of the use of alcoholic drinks. Find where whiskey is sold and they can direct you to the house of prostitution; find the fallen woman and she can direct you to the saloon or the blind tiger. There is an inseparable bond between drink and lust. No man can live a pure life and habitually use alcoholic drink. Narcotics and stimulants have other evil effects aside from stimulating lust.

They are certainly undermining the manhood of this age.

3. Lascivious Thoughts and Conversation. Impure thoughts are responsible for much of man's sensuality. Passion is, perhaps, impossible without the aid of the mind. Cold water allays passion. Yet, passion may be aroused while the private organs are in fairly cold water. In a high state of sexual excitement, desire will instantly subside, if the mind is suddenly and wholly withdrawn from all sexual thought. Semen is formed rapidly when a high state of passion is maintained by the mind. Under such conditions there may be secreted as much of this energy in one hour as would be in many days of pure thought. You can now see why a man who thinks of sensual things is sensual. "As he thinketh in his heart, so is he." Multitudes of men and boys spend much of their life reveling in impure thoughts, imaginations and wishes. Thus, their seminal vesicles, ampullae and ducts are constantly gorged with semen that should never have been taken from the blood, and which the system can not reabsorb. It is possible that lascivious thoughts are more responsible for sensuality than sensual acts, because sensual acts grow out of sensual thoughts. Most men who engage in sensual thoughts do so without the slightest knowledge of its results upon their sexual system. It is the first step toward all sexual abuse.

Vulgarity and impure thought are inseparable; the one grows out of the other. In a western town a friend called my attention to a man past middle life sitting on a good's box. My friend then told me how this man spent his time, with other men of his type, discussing the ladies who passed by them. One day a young lady was crossing the street from the opposite side in a very stiff breeze. This man with his friend watched the form of the girl as the wind blew her skirts close about her limbs, and he made some lustful remark to his friend. Stepping up to where they were, she said, "Papa, were you speaking to me?." When she was gone, her father said, "I ought to be hung." For the sake of vulnerable boys, innocent girls, respectable women and the good of society at large, there should be some form of punishment for this class of men.

To the invitation, "Come and hear my lecture," a burly blacksmith replied, "You are going to teach men how to have pure thoughts about women, are you?" I asked him if he were guilty of impure thoughts. He quickly replied, "Why, yes, all men are." I then inquired of him if he had a mother, or sister. "Yes," was his sharp reply. Then I said, "Suppose you and a dozen of the most lustful young men of your town should be one day standing on your sidewalk, and your daughter, attractively dressed, while passing, bows pleasantly to her young gentlemen friends and familiarly to

papa; how would you feel toward those young men, if you had the power to look into their hearts and should see imaginary nude pictures of your daughter therein, and should know that they were guilty of the vilest sins with her in their intensest desires?" "I would kill them," was his instinctive and ready answer. "Would you kill them for that of which you are confessedly guilty?" I asked. "But it would be my daughter," was his prompt response. Then I explained to him that the women about whom he had impure thoughts were some men's wives, mothers, daughters or sisters, and advised him to look upon the daughters of other men as he did upon his own. With a hearty hand-shake, he promised me that he would try to be pure in his thoughts.

4. Modern Dance. Here is the attitude of the modern round dance as given by a noted ex-dancing master. The young lady places her head against the left shoulder of the young man. He encircles her waist with his right arm and hand. She places her right hand in his left. He places his foot, sometimes his limb, between hers. Now add to this that most young women wear a special gind of dress for the occasion which leaves their arms, shoulders and as much of their bosom exposed as will not embarrass his vision of her heaving breasts. Do you tell me that healthy, well-sexed young people can come together in this way and yet remain pure in thought? You can't con-

ceive of a much greater difficulty. I do not, on this occasion, condemn the dance as a minister, or from the standpoint of scriptural ethics; but from a reasonable knowledge of medical science on this point, and a fair knowledge of the laws of sex, I do assert and will attempt to prove that the modern dance is exceedingly sensual.

Every healthy, manly man knows that passion is hard enough to control when there are only ordinary temptations to combat. The embrace of the modern dance is strikingly suggestive of the sexual act. It is night, no moral or religious restraints, quick music and corresponding movements, wine and other drinks. Here the worst libertines are admitted to a social level with others, the sensual embrace with the pressure of the waist, squeezing of the hand, suggestive glances of the eye all conspire to excite the passions. It is utterly futile to argue that the passions are not aroused in the dance. Most fallen women testify that their first step toward an outcast life was taken in the dance. In several of my meetings, I have made it a point to ascertain if the fallen girls and women did not dance before their fall. I do not remember to have found an exception to this rule. Woman's moral strength to resist the approaches and overtures of designing men is measured by her resolute purpose to keep men at arm's distance. No true woman can voluntarily yield her body into the embrace of a man, not her father, husband or with a woman.

brother, without a severe shock to her sense of modesty. True, she may dull the fine edge of her delicate sensibilities until she enjoys the dance and yet not fall as to her outward life. But it is perfectly unnatural for her to be intensely fond of the dance without having her sexual nature aroused. She may not be fully aware that this pleasant feeling in the dance comes from her aroused sexual nature, and she may be entirely ignorant of what the results in her own body will be; but her ignorance will not keep her from reaping the harvest. Suppose she does not fall. If she responds in her sexual nature, as she surely will if she loves the dance, she will become sensual in her thoughts. Her female organs being inflamed with passion for hours will result in a diseased condition. When a woman's passions are stirred, she has a flow of mucous, and her delicate nervous system is in a strain. This may lead to a chronic wasting of this mucous, a condition called "whites." Girls, like boys, when their passions are constantly aroused by evil thoughts, easily fall into the secret sin. You have heard that dancing among women leads to consumption and heart failure. The mere physical exercise of the dance, would be preventive, rather than a cause, of these and other diseases. But dancing leads to sensuality and this leads to the secret sin, or to mental masturbation.

I once overheard a group of dancing young men say that they were going to quit dancing for

awhile, as they had such bodily lassitude and mental sluggishness that they were unable to do anything. Why was this? I will tell you. From five hours of dancing with young ladies, with passions inflamed, they had secreted nightly more semen than would have been done in two weeks of pure thought. This gorged the seminal cavities until relief was repeatedly found in the secret sin, fornication, or possibly, not likely, with this class, in seminal emissions. The great Daniel Webster was once asked by a trim dandy, why he did not dance. He replied: "I have neither the time nor the ambition to learn the art." Perfect manhood and womanhood would be strange freaks of nature were they found in the modern dance.

5. Kissing Games. Kissing games among little boys and girls and young men and women are not only tolerated, but often encouraged, by silly old folks. They should know, and must know, if they will only stop to think, that the lips, like the breast, are secondary sexual characteristics. Hence, passion is easily aroused by the kissing of the sexes. In the west, a young man nearly dead with consumption, loss of memory, weak back and dyspepsia said, "When I was a boy seven years old, I was a constant visitor at the home of a banker in my town in Tennessee. My father was a wealthy merchant. The banker's daughter and I were childhood lovers. Our parents encouraged our embraces and kissing, and often remarked that we would

marry some day. When I was eleven and she thirteen, we were daily practicing fornication. This we have continued for the past nine years. Our parents perhaps never have suspected our guilt. We are not married and will never be. Your lecture was a true diagnosis of my afflictions." Childhood courtship, indefinitely prolonged, rarely ever terminates well. Parents who are careless and thoughtless about the company they keep and about their love relations, need not expect their children to attain perfect manhood and womanhood.

6. Theatre. The modern stage is, by no means, a small factor in some communities in the development of sensuality. How can a healthy man sit for hours and be entertained by semi-nude actresses, who, before the electric foot-lights, engage in knee-dress dancing and other performances, such as degrade their sex, and remain pure in his thoughts? These women are nearly all loose in their morals. A doctor, in whose home I was stopping, told me that he was treating three young men for venereal diseases, and they reported that two others were being treated by another doctor, and all five were infected in one night by an actress, after she had so royally entertained some of the worldly church members and the common sinners.

7. Improperly Dressed Women and Semi-Nude Female Pictures. Talmage once said, "I believe

that there are literally thousands of men in hell, whose eternal damnation is due to the improper dress of women." Strong, but no doubt true. I have lived a continent life and have tried hard to keep the demon of sensuality from breathing his whispers in the ears of my soul. As a husband, father, educator and minister, I pledge you my honor that the greatest trials, the sorest temptations, I have ever met have come from improperly dressed women and semi-nude pictures. A mother, with a fully exposed breast, nursing a sweet little baby is not a temptation to any natural man. But the partially-concealed charms of a well-formed woman, no well-sexed man can look upon, admire, think about and remain untempted. I have told my wife that when our little girls are twelve years old, papa will continue to buy their clothing, provided they will dress up to their necks. But I don't want a lot of animal men pasturing on the neglected and unfenced territory of my family. Again, my wife and little girls shall not be the willful cause of my fellow-men going to the hell of sensuality, if I can help it. No semi-nude picture finds a place on the walls of my home, or in our album.

For twenty years I have wondered why the pure women of this country do not petition the legislatures to pass laws forbidding the use of partially dressed female pictures for advertising purposes. This form of advertising is quite a fad among the

tobacco, circus, theatre and whisky firms. Go into places frequented largely or only by men, and you will find the most suggestive female pictures. The style of pictures in a young man's possession is a fair index to his character. In my lectures I have sometimes said, "I make my appeal to you men. I want only your honest verdict. Is it your experience and observation that improperly dressed women and semi-nude female pictures arouse passion in you and others? If I am correct, and your opinion accords with mine, let it be known by lifting your hands (hands go up all over the house). I wish the women of America could see this verdict. Our women have been following the sensual fashions of France long enough."

8. Masturbation. Another cause of the over development of man's sexual nature, and the leading cause of wrecked manhood, is the early practice of masturbation. The nature of this sin is too well known to require much description. It is called self-abuse, self-pollution, or the secret sin, and consists in exciting the private organs by means of the hand. Physicians declare this sin to be almost universal. Authors of reliable works on the subject estimate that 90 to 96 per cent of the males at some some in life, and to some extent, practice this sin. It is but fair to state that this habit is indulged in by boys who are totally ignorant of its sinfulness and its fearful consequences. Boys may begin this sin when they are five or six

years old, often at eight or ten, and in most cases before the age of puberty, which is about the fourteenth year. While, at this age there is no semen to lose, the nervous spasm which may, and often does take place, is injurious to the child.

In most cases the sin is taught the child by a schoolmate, wicked servant, and sometimes by a much older person. At least one-fourth of the males have an abnormally long prepuce or foreskin that should have been removed by circumcision in infancy. Many eminent doctors advise that all male babies be circumcised when a week or ten days old. The Jews all practice this hygienic precaution against masturbation in after life. It is claimed that few Jewish boys ever practice this sin. They are known as a healthy nation, and it is claimed that their average life is some ten years longer than the Gentile American. The secretions that acumulate under the folds of the prepuce produce irritation. To relieve this, the boy will naturally resort to scratching the parts. In this way a sense of sexual pleasure will be aroused. To keep up this feeling of pleasure, the boy continues to handle the organs. In this way many boys have discovered the secret sin. It is doubtful if one boy in a thousand with a long prepuce can escape this sin. When the prepuce is removed by circumcision, the mucous membrane of the gland penis becomes the true skin. Passion aroused by the gliding of the prepuce over the gland penis, and irri-

tation due to the accumulation and hardening of the secretions, is thus avoided. This is all the evidence one needs to enable him to see the value of circumcision.

Conservative doctors tell us that one drop of semen is as valuable in nourishing the body, nerves and brain as twenty drops of the purest blood. Suppose that one should draw one or two hundred drops of pure blood from an artery once, twice, five or ten times a week, what would be the result? No worse than this habit produces in boys and men who practice it that often.

When a mere boy, I practiced the following experiment on a young and thrifty grapevine. It was a beautiful spring morning. The vital sap was ascending the vine and distributing its energy through every branch, twig and bud; and the vine was clothing itself in lovely green, trimmed in blossoms of white. With my new knife, I cut a gash in the vine a few feet above ground. The vital sap ran out profusely. I watched the flow with interest. It looked as if I had discovered an artesian well. At length, I became frightened lest the vine should exhaust itself. I tried repeatedly to stop the flow with mud made by the sap and dirt, but the flowing sap would as often wash away the mud. I tried binding the wound with some cloths, but the sap passed through them. I ran away. The next morning my boyish curiosity led me back. I found kind mother nature had

tried to heal the wound by exuding a reddish substance, and had stopped the flow with this material. Not satisfied and not realizing the injury I had done, I repeated the act of the preceding day. Again, the sap flowed, but not so profusely as the day before. Several times I repeated this act. Will you be surprised when I tell you that the leaves never reached full size, that the fruit did not mature, and that the vine soon died? The secret sin results in similar injuries to the men and boys who practice it. Where this sin is committed, the eyes will be dull and sunken, with dark blue lines underneath them, or a cold, damp look about them, and all the bright luster will be gone. The cheeks will grow pale; the face often becomes covered with bumps and pimples; the disposition will change to peevishness, irritableness and discontentment; and the boy will become puny, weak-backed and shaky-limbed. In this semen is the strength of the brain, the brilliancy of the mind, the elasticity of the muscles, the ambition for future achievement, and the physical requirements for perfect moral manhood.

1. Effects of the Habit. This sin is called self-abuse, because every organ of the body, every faculty of the mind and every power of the soul is injured by it. The effects of this sin are numerous. It will, when persisted in, cause the external sexual organs to become flabby, stringy and soft. Continued masturbation may sooner or later produce

an intensely painful and inconvenient disease called varicocele. In this disease, the cords, veins and arteries, leading to the left testicle become engorged with impure blood and feel like a handful of tangled earth worms. Following this symptom the left testicle will largely waste away. The pain is similar to what would take place, if a heavy stone were suspended to these parts. It is difficult for one to assume an easy position. It may be brought on by excessive cohabitation, or alone by constant passion aroused by sinful thoughts and wishes, but more frequently by the secret sin. It comes on the guilty like a thief in the night. Without warning, the man finds that he is a victim to this fearful disease. In the initial stage, one can effect a cure by wearing a silken suspensory and avoiding everything that causes passion. Don't neglect this disease; other complications may follow. If it does not yield to your treatment in a few weeks, consult a home physician.

When this sin is practiced before puberty, and continued after puberty, sometimes the private organs never develop to manly size, or, if they do, they may afterwards dwindle to the size of a mere boy. Such a boy will rarely develop well in body or mind. This explains many puny, scrawny, weak-backed, hollow-eyed, sallow-faced boys. It makes the mind fickle and unreliable. It is a deadly enemy to the memory. Most cases of early death from consumption, unless inherited as a

family disease, is due to self-abuse. Rheumatism, heart disease, intermittent fever, and paralysis are frequent sequels to this sin. It is one cause of insanity, epilepsy and idiocy.

Another result of self-abuse is sterility. Many men and boys practice this sin daily, and some several times a day. In such cases the spermatozoa are small and weak. Unless this sin is stopped it will follow a man into the married life. He will continue the sin or he will seek the same extent of gratification with his wife. Should conception occur from such immature spermatozoa, the result will be a miscarriage, or a child with a feeble constitution, or possibly an idiot. In many cases the man will be temporarily incapable of begetting a child, or permanently so. Such a man is called sterile or azospermatous. When married people have no children, we are accustomed to thinking that the wife is the sterile one, but three times out of four it is the man. Because a man can have a discharge of semen is not sufficient proof that he possesses procreative powers. Such semen may have only a few weak spermatozoa or none.

If we men were only living the white life, as God intended that we should, and our ancestry had lived the white life before us, we would then have the advantage of a splendid sexual inheritance—we would be in possession of a normal sexual nature. In this case, we would secrete semen no faster than nature could reabsorb it. The entire man

would receive the full benefit of this nutritious substance and the nervous system would be spared the shock that inevitably occurs when there is an orgasm. By living a pure life the healthiest of us can only approximate this perfection in sexual physiology. The majority of young men, when they are twenty, even if their lives are pure, will have an occasional emission of semen, usually at night, during an amorous dream. It may or may not awake them. A stained shirt or sheet may be the only evidence. Many young men become frightened at these emissions and imagine that they need medical attention. Not a bit of it. This is nature's best way of relieving the gorged condition of the seminal vesicles. In this way the nervous system is spared much of the shock that occurs when the expenditure is willful, and passion is allayed without developing sensuality.

However, when these emissions become frequent, as the result of impure thought, the secret sin or marital excess, the man has what is known as *seminal weakness* or *spermatorrhea*.. In this case, the testicles are secreting more semen than nature ever intended. The system cannot absorb it. The seminal vesicles and ampullae become distended with the fluid, resulting in passion. The excited sexual nerve centers, which control the muscles that hold the semen in check, will, on the slightest provocation, cause these muscles to relax and a seminal emission occurs. The semen in the various vessels

is retained there by a system of circular muscles in the wall of the ducts entering the urethra. In a healthy man these muscles are in a contracted condition and are under the control of the sexual nerve centers. In such men, passion must be aroused to a considerable pitch before these nerves will cause the muscles to relax allowing the semen to escape. The secret sin leads to the formation of many times as much semen as nature has provided for. Much of this cannot be reabsorbed; it must be ejected from the body. This finally leads to the partial paralysis of the sexual nerves, and they lose control of the circular muscles. The muscles will then easily relax and the semen escapes. In this condition a horseback ride, any friction of the private organs, the sight of an improperly dressed woman, a vulgar story or amorous dream, will provoke an emission. In serious cases an emission may take place without an erection. In the last stages of this disease an erection may become practically impossible and the semen may ooze away drop at a time; or it may pass away during urination, giving the urine a milky color. Such a condition is serious and fearful to experience, but it is not hopeless.

2. Examples. A leading physician resident in a Missouri town told me of a young man in a wealthy home who had been fearfully addicted to this habit—sometimes as often as five to ten times a day. One day the father, after trying

many ways to break him of the habit, as a last resort, asked his son if there was any girl that he loved. He told his father that there was one girl whom he loved. She was a member of a poor family. He promised to marry her if arrangements could be made. His father related to the father of the girl a true history of his condition, offering to present the girl with a nice home and a support if she would, under the circumstances, marry the son. Marriage followed. In a few months the son became insane, and later died in the asylum. This woman afterward confided to the doctor, how that, after cohabiting with her many times at night, when he thought she was asleep, he would turn to the other side of the bed and practice the secret sin for hours.

After giving my lecture to men in a certain town, a young man followed me to my room and said, "I began this sin when I was only eight years old. I have practiced it until one year ago when I was converted. Since then I have not wilfully cammitted the act. But, at night, after an amorous dream, I awake to find that I have practiced the act to the point of an emission, when it is too late to prevent a discharge. What am I to do?" I gave him this advice. Before retiring, tie your hands together with a string leaving a loop in it long enough to be thrown over your head, but too short to allow you to get your hands to your privates. When one of those lustful dreams comes

on, in your effort to use your hand, you will awake; then you can think of mother, commune with God, or make a light and read the Bible until passion subsides.

During a lecture to men in the city of C—, Mo., a victim of this habit was carried from the room in an epileptic fit. He looked me up the next morning and related to me how he was taught the solitary vice when he was only eight years old; how he had practiced the habit for over twenty years; and how he had never received any warning until after he had become an epileptic. He urged me to use his name and relate his experience in my lectures, if by so doing, I could save one young man.

Only a few days ago a young man told me of how he was operated on for varicocele at a cost of $150. I examined him and found that a long tight prepuce was the real cause of the secret sin. An intelligent and honest physician would have advised circumcision, breaking off from the sin, control of the mind, and the wearing of a silken suspensory. This would have brought normal relief by restoring normal conditions.

I once had an interview with a man fifty-three years old, who for ten years had been having epileptic fits. He was a farmer, a member of the church, and was the father of several frail children. He most solemnly declared that he had never practiced the secret sin or had illicit relations with a woman.

When a boy he was reared in a very moral and religious home. In the community there were several viciously vulgar youths. At school he listened to their obscene conversation. This led to a morbid state of mind in regard to the sexual organs and their functions. Day and night he indulged freely in lascivious thoughts and desires. When he was eighteen, he was having seminal losses. When he was twenty-five, he was having an emission nearly every night and had varicocele on the left side. When he was thirty-five, he was having emissions one and two times a night and had varicocele on both sides. When he was forty, he was occasionally having epileptic fits. He was known as a truthful man. He told me that he had never made a full confession of his troubles to any one. This was a case of simple mental masturbation. He had for years frequently reveled in the pleasures of a high state of passion caused by mental sex stimulation. The mass of people do not understand the injuries that may and do grow out of impure thinking.

The circulation of this book for three years in Canada and the U. S. has brought to my desk several hundred letters from young men asking for advice. In nearly every case these young men were from twenty-seven to thirty-seven years old, and were suffering from the effects of self-abuse. With but few exceptions they were taught the evil before they were twelve years old and had

never received any sex instruction. In many cases I have continued correspondence with them for six months or a year; in a few cases for two years. In most every case these young men have been restored to health, reasonable manhood, some have become Christians and some have married. This correspondence has never been of any pecuniary benefit to me. I crave no higher earthly joy than comes through a brotherly effort to help those that need this help.

Here is a letter from a young man received Nov. 29, 1909. He is now practically well and pursuing his course of study in the High School. Several letters have passed between us. Had this boy been twenty-five and in the condition he describes, it would have required at least two years for him to have recovered to any reasonable extent. In this letter I have corrected the spelling and composition.

"Dear Prof: I have just read Perfect Manhood. Believing that I can afford to confide my troubles to you and ask your advice, I take this liberty of writing you. I was taught the relations of husband and wife and the secret sin when I was six or seven. On the school grounds and in the closets, I watched boys much older than I practice this evil. Then I would practice the evil until I would have an orgasm. Not being able to have a discharge, I often continued for a long time thinking I could not be a man until I could. This led to

the daily practice of this habit, and sometimes several times a day. Before I was thirteen I was practicing this sin as high as five times a day. When I was fourteen my conscience seemed to tell me that it was wrong. Then I tried for several years to quit. Sometimes I would succeed for a week or ten days. For four years I have practiced the sin on an average of four or five times a week. I am now eighteen. I am having night losses, usually twice a night. My private organs have never developed properly. I have varicocele on the left side, take cold easily, have pains in my back, and cannot get my lessons easily.

I am here trying to get through high school. If you can tell me what to do that will help me out of this trouble, please be so kind as to write me on next mail. Please don't let my parents get hold of this. They are nice people and it would run them crazy to know my condition. I hope this letter will reach you and that you can tell me what to do. Sincerely, ——————."

These are extreme cases. I would not lead the reader to believe that all who practice this sin get in one of these conditions described. If the boy quits the habit when he is about fourteen, he never suffers any after bad effects, that is, the bad effects are entirely overcome during a pure adolescence. Most young men begin to practice some self-restraint in their "teens" through the prompt-

ings of conscience or some advice they receive, and while they are injured by the habit that still clings to them, none of these extreme injuries follow, and they think that they have entirely escaped. They are like many men who use whisky and tobacco most of their lives, and because they have not experienced any of the serious results from these habits, they imagine that these habits are not injurious to them.

3. How to Prevent This Evil. The only way to have pure men and boys is to teach purity. That the secret sin is on the increase is not doubted by those who have carefully studied the question of social purity. The first step is to recognize the evil and its magnitude. Parents should understand the laws of sexual physiology and hygiene; so should every minister, public school teacher and college professor. Parents should lovingly instruct their children in relation to the uses of these organs and faithfully warn them of the evils that will inevitably follow the misuse of these organs. Male teachers should lecture the boys and young men, and the lady teachers should instruct the girls. Every minister of Christ should prepare addresses on this subject for men.

The Superintendent of the Massachusetts Insane Asylum, says: "Those who think that information on this subject is either unnecessary or injurious are hardly aware how extensive this habit is with the young, or how early in life it is some-

times practiced. I have never conversed with a lad twelve years old who did not know all about the practice, and understand the language used to describe it."

Dr. Sylvester Graham in his pamphlet on Chastity, says: "The common notion that boys are generally ignorant in relation to this matter, and that we ought not to remove that ignorance, is wholly incorrect. I am confident that I speak within the bounds of truth when I say that seven out of every ten boys in our country, at the age of twelve, have at least heard of this practice; and I say again, the extent to which it prevails in our public schools and colleges is shocking beyond measure."

Before the boy reaches the age of puberty, I think he should be taught the sacredness and naturalness of sexual instinct.—E. L. Stevens, M. D., Des Moines, Iowa.

If I were obliged to answer the question, "What do our boys and girls most need to have added to their education?" I think I should have to reply: "More intelligent training in the mysteries of physical life and sexual functions."—Herbert Gates, Dept. Sec., Y. M. C. A., Chicago.

The crying need of the youth of the American nation is thorough education in sexology. Education alone, will stop the terrible injury that is being done to national health.—R. F. Sloan, M. D., Wilmington, Del.

As parents and teachers we are called upon to protect children and youth from the physical and moral ruin which follows the perversion of sexual life largely due to ignorance and misinformation . . . . . It is to this crusade we address ourselves and summon to our ranks every chivalrous man and every good woman.—Prof. Chas. R. Henderson, University of Chicago.

Let us place before the young men in the public schools the moral and physiologic responsibilities associated with their sex nature and appeal to them to make a fight for purity.—J. Q. Smith, M.D., New York.

Is it not the supreme duty of every conscientious American to use his influence and insist that sex education may be made a functional part of the public school system, in order that no young man in the future shall have the right to say: "If I had only known."—In Social Hygiene Vs. The Sexual Plagues, by the Indiana State Board of Health.

Cambridge, Mass., Sept. 26, 1910.

Mr. Arthur Burrage Farwell, Chicago:

Dear Sir:—In reply to your letter of Sept. 22nd, just received, I beg to say that in my opinion the social evil and the disease incident thereto ought to be publicly discussed; so that feasible remedies may be decided upon and applied. I am entirely convinced that the policy of silence upon these subjects has failed disastrously.

Another subject which ought to be publicly discussed among teachers and parents is the addition to our school programs of instruction in normal reproduction in plants and animals, sexual hygiene in the human species and the horrors of sexual vice. You are at liberty to make public use of this note at your discretion. Very truly yours,

CHARLES W. ELIOT.

(Former President of Harvard University.)

II. VENEREAL DISEASES.

The almost inevitable result of visiting the house of prostitution is some form of venereal disease. The most common forms are Chancroid or soft chancre, gonorrhea and syphilis. These diseases are due to specific disease germs. Venereal disease is as old as human history. All authorities are agreed that they have their origin in illicit intercourse. Not one authentic case has ever occurred in the marriage bed. Married people may be ever so excessive and careless in their sexual relations, and none of these diseases will originate with them. They may become infected innocently from contact with closets, towels, etc. These diseases are unknown among the lower animals. There is a strong intimation here that man is under a moral law, whose Author protects purity by attaching a penalty to the violation of the sacred laws of reproduction.

These diseases were for centuries considered as

different expressions of the same disease. In 1838 it was discovered that they were entirely different diseases requiring different treatment. In 1879 Dr. Neisser discovered the specific germ of gonorrhea, called the gonococcus. In 1895 two German doctors discovered the germ of syphilis, spirochetae pallida.

1. Chancroid. This disease does not produce the serious effects of the other venereal diseases. It is contagious, contracted during the sexual act, and the infection is dependent on a crack or abrasion in the mucous membrane. This disease makes its appearance in the form of one or more sores usually on the under side of the gland penis, in from two to five days after exposure. If neglected, or if for any reason the disease becomes complicated, the groins are likely to become affected, swell and burst. This stage of the disease is called *bubo* or "blue ball."

2. Gonorrhea. Many thoughtless and ignorant young men talk of gonorrhea as if it were nothing worse than a bad cold, measles or whooping cough. In this they are sadly mistaken. This disease is very prevalent among young men who are incontinent. It is claimed by the very best authorities that from sixty to eighty per cent of the young men become infected with this disease between the ages of eighteen and thirty.

The disease is contagious, acquired during intercourse and first affects the mucous membrane of

the urethra. For one to contract this disease it is not necessary for the mucous membrane to be abraded. The disease may be acquired by the use of a closet, towel, bath tubs, etc.

The disease appears from three to five days after exposure, and is heralded by the swelling of the urethra, and an itching burning sensation during urination. These symptoms continue for a week or ten days when a thick greenish-yellow discharge begins. Under careful and prompt treatment, in most cases, the disease can be permanently cured. Even under prompt and careful treatment there is a tendency in some cases for the disease to run into a chronic condition. Complicated chronic conditions often occur from poor treatment or neglect. This condition is called chronic gonorrhea or "gleet." When it has reached this stage the disease may run for an indefinite period. Some of the complications of this disease are: Chronic inflammation of the mucous membrane of the urethra, with a constant oozing away of a thin watery discharge.

It may produce stricture, which consists in the narrowing of the urethra at one or more places. This causes urination to become difficult and painful. This condition often requires a long and painful treatment with the possible necessity of an operation.

It may infect the prostate gland. This gland is sometimes called the "heart of the sexual system."

When this gland becomes the seat of gonorrheal infection, the whole sexual system becomes more or less involved and may seriously affect the entire generative function. It may necessitate a serious surgical operation. The victim often becomes very despondent. If the disease enters the bladder, it is known as "bladder clap." If the disease extends to the testes and both become infected the individual may become sterile. If the gonococci get into the blood they may find their way to the joints of the bones. The joints swell with intense pain. This disease is known as gonorrheal rheumatism. It often leaves the victim a permanent cripple. It is one of the most obstinate, painful and incurable diseases known to medical science.

Gonorrheal pus transferred to the eye,in any way, will result in gonorrheal opthalmia and may extinguish sight in a few hours. One having this disease should not associate with any one, nor wash where others do, nor handle things others have to handle. These germs are very tenacious of life and multiply rapidly. A careful physician will not allow a gonorrheal patient to touch anything in his office until he has washed his hands with an antiseptic. He is absolutely unclean and positively dangerous.

Many men think themselves cured of this disease when they are not. It is now known that the germs, weakened by medicine, may remain in the urethra or other genital organs for years in a quies-

cent state, producing in him no disturbed conditions, but when they are deposited in the fresh soil of the wife, they rapidly take on new life, multiply and produce gonorrheal conditions. Such husbands are responsible for nearly all of the blindness of the new born. Eighty per cent of the blindness of the new born and twenty per cent of all blindness is due to gonorrheal infection. Dr. Niesser estimates that there are 30,000 blind children in Germany due to this cause. No definite statistics are available in the United States.

The gonococci of the infected mother find their way into the eye of the babe as it comes in contact with the maternal passages during birth. In most all cases the infection of the mother was due to her husband who thought he was cured. In the eyes of the baby, the germs multiply rapidly. In a few hours, or a day, the mother discovers trouble with the eyes of her baby. The physician is called; at a glance the wise physician understands the cause and the gravity of his visit; he faces a domestic crisis; he must glibly lie to protect the guilty, deceive the innocent and prevent family disruption.

Only a few days ago I was standing in a drug store and talking to a doctor, when a young couple entered. The wife held in her arms a small baby. A glance into the face of the baby revealed to me that it had gonorrheal opthalmia. When the doctor returned from treating the child, I said, "Doctor, was that not a case of gonorrheal opthalmia?"

"Yes," was his reply. Then I enquired of the doctor if he had ever explained to the father the cause of the baby's trouble. He replied that doctors usually considered such explanations as unwise. My reply was, "Doctor, that young husband will no doubt often boast in the presence of single young men of his frequent visits to the prostitute and how he caught one or more cases of gonorrhea that amounted to nothing more than bad colds. In this way he will deceive other young men and encourage them to run the risk. If doctors would make plain to the guilty men the results of these diseases, fewer would expose themselves and their offspring." In a very short time the couple returned and the doctor had the young man excuse himself from his wife while he had an interview with him. When the couple again left the store, the doctor said, "He admitted that he had had two mild cases of gonorrhea and was much surprised when I told him that he was responsible for his child's condition and that his child would always have defective eyes."

The author never passes by a poor beggar on the street begging for pennies that he does not wonder if a gonorrhealized father was not responsible for the beggar's sad condition.

If the guilty man alone suffered for his bad deeds, it would not be so bad; but often his wife and children are the greatest sufferers. Such husbands are often responsible for the diseased vagi-

nas, nodules, tumors, ulcerated wombs and ovaries of their wives. Sixty to eighty per cent of all the pelvic and abdominal surgical operations on wives are due to gonorrheal infection and in nearly every case they contracted it from their husbands. This is the opinion of hospital authorities. Fifty per cent of gonorrheal women are absolutely sterile. Twenty per cent of all of the involuntary childless homes are due to gonorrhealy infected husbands.

3. Syphilis. There is perhaps nothing known to the medical profession so horrible and insidious as syphilis. In medical works it is described as consisting of three stages of development—primary, secondary and tertiary. When a person has been infected with these disease germs, a hard pimple at the point of exposure will be the first sign, soon to become an open growing sore. This is the primary stage. Ulcerated sores breaking out on any or all parts of the body, with painful swelling of the testes are the fore-tokens of secondary syphilis. Finally the third stage comes on, in which, organ, tissue and bone may be involved. The bones of the nose and mouth, being the ones most frequently affected, cause the bridge of the nose to drop in its shape. It may however attack any part of the skeleton and cause the bones to decay and pass away.

If this disease is not cured before it reaches the seocndary and tertiary stages, it will be exceedingly difficult to cure, if indeed it is ever permanent-

ly cured. No doctor can tell what will be the final outcome of this disease when it reaches one of these last stages. One who has had syphilis can never feel quite sure that it will never return.

Authorities now claim that syphilis is responsible for ninety per cent of locomotor ataxia, much of apoplexy, paralysis and sudden deaths. Insurance Companies hold that this disease shortens life one-third. Pinnard found that in 10,000 cases of miscarriages or abortions forty-two per cent were caused by syphilis, the remaining fifty-eight per cent were due to all other causes combined. Sixty to eighty per cent of congenital syphilitic children are still-born, while those who survive are affected with defects which unfit them for the battles of life. Syphilis in France alone, kills every year 20,000 children. Fournier states that in his practice that seventy-five per cent of the married females having syphilis that the disease was traced to the husbands. Dr. Buckley's statistics, "Syphilis in the Innocent," states that in private practice fully fifty per cent of all females with syphilis, acquired it in a perfectly innocent manner, while in the married females eighty-five per cent contracted it from their husbands. Dr. Morrow in his experience in the New York Hospital found that seventy per cent of the women who applied for treatment for syphilis were married and claimed to have received the disease from their husbands.

Many of the inmates of the asylum have "hotch-

ison notched teeth," "Crow foot tracks" in the palate and throat that show them to be congenital syphilitics. Some ancestor, perhaps three to four generations back, was immoral, became infected with syphilis and transmitted the results of his "iniquity unto the third and fourth generations."

The syphilitic man is a source of danger to every one in a community. Not long ago a doctor told me of a little girl twelve years old that he had been treating for five years. There was no evidence that she had inherited the disease. His only solution of the origin of the disease, that was wasting away her nose and mouth, was that her mother, who made a living at the wash tub, had five years before washed the clothes of a man who had this disease, and in some way, the little girl had come in contact with the clothing.

In another town I was told by a physician of a case where a girl during a dance asked for a pencil and paper. This was quickly produced by a young blood. Girl like, she placed the pencil in her mouth before using it. A few days later a soft, moist, syphilitic sore developed on her lip.

The man who has had this disease and thinks himself well, may carry the disease to his wife, or transmit the taint of it to his children, giving them stunted and feeble constitutions.

Young man, let no man deceive you with the suggestion that there is no danger in going occasionally to the house of prostitution; that there are

reliable preventatives of infection; or that you can be easily, quickly and permanently cured. Few reliable physicians will take a case of syphilis that has reached the secondary stage without the patient's promise to take treatment for two or three years. The danger is so great that authorities tell us that "All prostitutes are diseased part of the time and that part of them are diseased all of the time." There is no safety outside of a continent life.

The New York Medical Record says: "Dr. Fournier asked 873 male syphilitics how they had become infected. It was found that 625 got the disease from registered, licensed and regularly examined prostitutes; 100 from working women, 24 from domestics, 24 from married women, 46 from clandestine prostitutes.

4. Sin is sexless. Whatever is wrong for a woman to do is equally wrong for a man. One of the crying needs of this age is a single standard of purity for men and women. Can a man engage in the telling and ready hearing of smutty jokes and be manly? If he can, a woman can do the same and be womanly. The fallen man is just as truly an adulterer as the fallen woman is an adulteress. Young man, if it is a heinous sin for your sister to fornicate with a libertine, it is just as vile and heinous for her brother to commit the same sin with a harlot. It is just as ungentlemanly for you to keep a hired mistress as it would be unwomanly

for your sister to receive pay for her sexual favors from a vile man. If you can reform, after a while, from a life of fornication and then make some pure girl a kingly husband, why could not some harlot reform and make you a queenly wife? Have you any manly right to demand purity of a girl to become the companion of your life, the queen of your home, the mother of your children, when you have lived a sensual, lecherous and leprous life? If you, as the father of an illegitimate child, can justly offer your hand to a pure girl in holy matrimony, could not the mother of an illegitimate child as justly offer her hand to you in marriage? What right have you to ask a pure girl to become the step-mother of a bastard child, when you are not willing to become the step-father of such? For a married man to have sexual relations with a woman not his wife is just as great a sin and crime as for his wife to be guilty of willful adultery. If adultery on the part of the wife is justifiable ground for divorce proceedings, adultery on the part of her husband is justifiable ground upon which she may secure a divorce.

Thoughtless and sinful unmarried men often boast of being the fathers of children out of wedlock. Did you ever stop and consider the relations of illegitimate parents to their unfortunate children? If not, I beg you to stop and view their family record. It is one of the blackest in the annals of crime. Have you brought an immortal be-

ing into this world outside the bonds of holy wedlock? Then that child is bone of your bone, flesh of your flesh, nerve of your nerve, blood of your blood, life of your life; it is your offspring, your child, your son or daughter. The child is of unfortunate birth and has an illegitimate father and mother. If your bastard child has a negro mother, we call it a mulatto, but that does not change your relation to the child; it only gives you a double race relation—part of your family belongs to the colored race and part to the white. Bastard as that child is white or black, as the case may be, it is the grandson or granddaughter of your pure mother, and your mother is one of its grandmothers by affinity.

If you are now married and have legitimate children, the relation of your families is a little complicated. Bastard as the first child is, it is the step-child of your wife, and the half-brother or sister of your legitimate children. Your legal wife is your second choice; the mother of your first child was your first choice. You are just as responsible for the existence of the first child as you are for the others. This first child resembles you as much as the others; it sustains the identical relations to you in its physical, mental and moral natures; in its demands for food, clothing, shelter, education, moral training and the right to inherit a part of your estate that the second class of children do. If the mother of this child was a partner

with you in this crime, you should at least support her, one-half, while she is caring for your child. If she was deceived or forced into partnership in the crime, then she should have life-long ample support from you. If we had civil laws with adequate penalties for this class of crimes, illegitimate children and their mothers would have to be supported as described.

But I am not through with your family record. Your act of fornication was deliberate and voluntary. The same may have been true of the woman. If not, then her loss of character, her shame and guilt must be added to your record. Add to this, that the advent of the child into this world, on its part, was wholly involuntary. So far as its relation to this sin of your prostitution is concerned, it is as innocent as an angel. The pen of the most ready writer could not in a life-time describe the mental sufferings, the soul-anguish, this child must experience in the school room, upon the play ground, in its relation to other boys and girls, men and women; in the social and business life; made a target of ridicule, scorn, abuse and social ostracism. Which would you rather experience, life-time imprisonment in the penitentiary for a crime for which you are consciously innocent, or be the life-long innocent but conscious product of illegitimate birth, tortured by the taunts, jeers, scorn and ridicule of an un-Christlike world? O merciful God! let the offspring from my loins be life-long

physical sufferers and raving maniacs rather than that one of them should ever feel the anguish of a poor, innocent, injured and wronged bastard child. O God! give us the sympathetic, tender spirit of Jesus in our social, charitable and religious relations to the unfortunate and sinful women and their innocent children. In tenderness and love, we commit the guilty men to Thy infinite mercy and absolute justice.

After lecturing to men one Sunday afternoon, among others, three young men on the following night came to the altar for prayer. The next day I had private interviews with them at their request. At these three interviews, given separately, the young men confessed to me that they were living in fornication with the young ladies with whom they were keeping company. They felt deeply their guilt and were willing to do what was right. I asked them if they had any reason to believe that their girls were dividing their favors with other young men. They replied that they had no reason to believe that they had ever been guilty with anyone else. I then told them that the only manly thing they could do would be to marry the girls, and that, as quickly as they could, they should arrange for the marriage. To this they willingly consented. I then added: "You must desist from indulgence until marriage is consummated." Six bright conversions, after bitter tears of repentance, were followed a few days later by

three happy marriages. But this sin, when indulged in by the unmarried, does not always culminate so well. Even when it does, there must be life-long regret that they were not truer to each other. To say nothing of the great sin committed, there are so many perils and dangers.

Many of our laws and statutes which have been enacted for the protection of virtue in our homes are good; many are weak, and the penalties inadequate; and many are but dead letters on our statute books. Many of our officials owe their election to law-breakers and are not in sympathy with law enforcement, but are in league with violators of law. The number of town, county, State and national officers who are guilty of a double life is appalling. It is unreasonable to expect officers to rigidly enforce laws that they are themselves consciously guilty of breaking. The rapist, who forces a woman involuntarily into the act, is in danger of law enforcement. However, this class of vile-hearted men are few in number and meet with speedy justice for their crimes. But there is a large number of men who have formed evil habits, cultivated vicious tastes, blunted their finest moral sensibilities, and have a very low idea of virtue, who often escape justice for their crimes. This class look upon every woman as a piece of merchandise. They use every seductive means, such as the dance, the theater, buggy rides at night, flattery, offers of money, pleading that "others do it,"

pretended courtship, promises of marriage, familiar caresses and kisses, and every other device a sensual man can use to induce a woman to surrender her virtue. It makes no difference with them whether she is under the "age of consent," single or married; their only concern is sexual gratification, and to escape punishment. Such men have descended to such a depth of depravity that the words, mother, wife, sister or daughter no longer thrill them with a sense of manliness. When a man deliberately decides to seduce a woman, he becomes the most vicious and the most dangerous man in the community. I would not place anything connected with the well-being of the individual, the home, society or the world ahead of female virtue. Then the gambler, drunkard-maker, thief, anarchist or traitor is not to be compared with the seducer of female virtue.

There are no words in my vocabulary that can adequately express the depths of depravity to which men must descend before he can deliberately plan and contrive to seduce the wife of another man. A liveryman, while driving me a few days ago in front of a nice farm house, said: "The man who rightfully owns that beautiful home is in Canada. A neighbor whom he took into his home and befriended, led his wife to ruin. I found that man one day in a little cluster of trees, groaning as if his heart would break. To get as far as he could from the scene of his sorrow, he went to

Canada." Can there be a traitor more vile than the man who, after being befriended, aided and helped, turns and wrecks the character of the wife or daughter of his benefactor? Yet this is often done.

If possible, there is a deeper depth of depravity still. I refer to the vilest of the vile, who, when husband and father is dead, and wife and daughters are left without a strong arm to protect their virtue, will use every possible means to lead the husbandless and fatherless astray. If you should die and leave your wife and daughters behind, the law would protect their lives and property, but their virtue would be in great danger. While you are alive, your gun is a safer protection to the virtue of your home than the law in the hands of sensual officials. I am not an advocate of mob law, but a fearless champion of woman's virtue.

5. Advice to Fathers. God says: "My people are destroyed for lack of knowledge." Nowhere is this truth more evident than in the sin of going to the fallen woman. Every boy when fifteen or sixteen should be carefully informed of the benefits of a white life and the fearful consequences of associating with the scarlet woman. If you would have your boys be honest, sober and truthful, you must teach them the principles of honesty, sobriety and truthfulness. If you want your boys to grow up to be continent men, instead of mastubators and libertines, you must teach them the prin-

ciples of purity. This is not done by keeping them in ignorance about their conscious sexuality, but by informing them of its nature. You can safely say that nine out of ten boys fourteen years of age have heard much on this subject from the vicious and impure. Perhaps not one boy in ten, at this age, has had his natural instructor, his own father, to have a confidential talk with him, or place a good book on this subject in his hand to read. It is in this way that young men get an entirely perverted view of this sin. Being falsely trained by the vicious, your boy gets the idea that fornication is a manly act, yes, a necessity; and not to have had sexual relation with a woman is an unbearable disgrace. He imagines this to be true; he thinks it; he believes it; his corrupt companions have taught it; his associates do it, why not he? Now take a look at God's picture of this ignorant youth. "He goeth after her straightway, as an ox goeth to the slaughter. . . . as a bird hasteneth to the snare." (Prov. 7:22, 23. Read the whole chapter.) God says, the young man who goes to the fallen woman has no more intelligent knowledge of what will be the result of his visit than a dumb ox knows that it is for his life when he is driven to the slaughter pen, or a little thoughtless bird, decoyed by seed, enters a snare.

Don't forget the effects of the mind upon the reproductive organs. You cannot be a willing listener to the lustful stories of impure men, or be

impure in language or thought, without positive injury to your morals. These impure thoughts produce a moral disease in the mind, and the extra amount of semen caused by this sensual state of the mind, leads to a physical disease of the sexual organs. Thus you have an adulterer in heart, and the next step, to become an adulterer in act, is easy.

Here is your only safety: "Let not thine heart decline to her ways, go not astray in her path." (Prov. 7:25.) No human hand ever stole a piece of property until the old thief on the inside had committeed the deed, then the hand was forced to take it. No man ever committed adultery, until the adulterer on the inside had broken the seventh commandment, then the external organs were forced into the execution of the deed.

As a rule, children are not taught purity, but they are taught impurity. The young mind is naturally inquisitive. When a very small boy you began to make inquiries about your reproductive organs. Your children naturally inquire about their origin. You may tell them that the doctor, or some old woman, brought them, or some other falsehood. Such answers given to their honest inquiries, instead of satisfying them will increase their interest. Perhaps you shame them, order them from your presence or slap them, but you only lose their confidence and drive them elsewhere for the information they want. You know that

children will have this information, and you know, or should know, that their after life, pure or impure, very largely depends on where they get this information. If the source of a man's political instruction is democratic, the chances are that he will be a Democrat; if it is republican, the chances are that he will be a Republican. In either event, his only hope for political purity is political regeneration. Early impressions are the most lasting and the most influential. The after life is but the natural unfolding of these first impressions.

You ask, how are we to teach these things? When your child is old enough to inquire of you as to its origin, it has mind enough to comprehend some elementary explanations of the origin of plants. If you have never studied botany enough to know the names of the reproductive organs of a flower, and you are financially able to be the father of a child, then you are able to invest two dollars in two books, a Botany and a Zoology, and in a few days you can learn God's plan of bringing the young plants and animals into being. When your child begins to inquire about these things, take a flower and show it all of the parts, tell him the names and uses of these parts, and this way make it plain to him how God brings all the little baby plants and trees into being. This can be done in such a delicate way that the sex consciousness of the child need not be awakened. Now, tell your child that when it gets a little older and can un-

derstand more about God's plan of bringing living things into existence, that you will give him a little talk about the fish and the way they come into the world. Tell him that when he gets to be twelve years old you will tell him about God's plan of bringing in children. Ask your children, and have them promise you, that they will not listen to anything along this line that bad boys and girls want to tell them. In this way you can retain their confidence. God has made them with an instinctive confidence in papa and mamma. Woe and sorrow will come to the parents who lose or betray the confidence of their children.

When your children are twelve, in some cases before, never later, if they are fairly precocious, explain to them the nature of the organs of sex; tell them the correct names of all the parts; impress them with the sacredness of these organs. Tell them how to keep them clean, what things will injure them, and the fearful results that will follow. Let them know in a delicate way that God has given them these organs so they can become fathers and mothers and have smart, healthy and beautiful children when they grow up to be men and women. In this way you retain their confidence and companionship. Thus you teach them to hate unchaste speech and to shun the association of those who engage in filthy conversation. Parents, here is your opportunity. If you use it rightly, your children can be saved from a life of

sensuality. Is it not mournfully true that nine out of ten parents neglect this all-important part of a child's training? From ten to fifteen years of age is the most critical part of the child's sexual life, and consequently its physical, mental and moral life. If it passes this critical period safely, with strong convictions on sexual purity, you have every reason to feel confident of your child's future.

6. An Appeal for a Pure Life. In one of my meetings a lady, after seeking Christ for several days, sought an interview with me at the parsonage parlor and related this sad, sad story: "I am a public school teacher and pass for a widow. I am the mother of a little girl, but have never been married. After the death of my father and only brother, my mother, sister and I made our living by keeping boarders in a college town in the State of ———. A young man, boarding in our home, studying law, feigned love to me, and won my confidence and affections. Later, we were engaged to be married, and the day set for this event was the day of his graduation. After many days of entreaty, he led me to believe that there could be nothing sinful or criminal in our enjoying the marriage act before the mere legal phase of marriage had taken place. He urged that we were engaged, the day set, that we loved and trusted each other, and that others did this before marriage.

"Two weeks before his graduation I discovered that I was to become a mother, and plead for immediate marriage. He insisted that we wait until commencement, as it was but two weeks. I yielded. Meanwhile he told me that he had made all arrangements to begin the practice of law in the town of ——, State of ——; also, that he had arranged to have our home furnished, and suggested that we be married on arrival at our new home. I took to the idea. We arrived in that town about midnight and a hackman drove us to our new home, where we spent the night as husband and wife. The next morning he suggested that we had made a very great mistake, and to get married there would injure us, as the people would find out that we had spent the night together. He then promised me, that as soon as he could get settled in business, we would take a trip to a distant State and be married. I still trusted him implicitly. Later, he urged that we wait until after the birth of the child. I reluctantly yielded, but still trusted him. After two more years of delay, I began to doubt his sincerity and love. One day, I demanded immediate marriage and sternly refused every suggestion of postponement, refusing to live with him longer unless lawfully married. He then told me that he had never loved me, and had never thought of marrying me. He left the town one night for parts unknown. Through a friend, I afterward located him, and tried by cor-

respondence to get him to meet me somewhere and marry me, even if he did not care to live with me, that his little girl and I might have his legal name. He refused. I then sent my little girl to my mother and explained that husband and I were parted. I am now using his name and passing here as a widow. I want to be a Christian and unite with the church, but if I have my maiden name placed on the church register, people will find out what I have done and I will be ruined. If I place the name that I am now going by upon the register, I will be practicing a lie. Now, Bro. Shannon, tell me, what am I to do?" I tried to get her to relate this to the church. She shrank from it. I tried to get her consent for me to explain the condition in which she was placed. But she insisted that such a step would lead to the loss of her position as a teacher and the respect of the people. She then gave me the name of the Southern city where the man who had ruined her was practicing law, and promised me that if I could induce him to meet and marry her, she would for the sake of his name make him a loving and true wife, or would agree to live forever separate. Then she said, "Bro. Shannon, when you write to him don't mention that you are a minister or that I am interested in becoming a Christian. He does not believe in such things." What a consolation it must be to such a man to be able to believe there is no God, no heaven and no hell. If there is the merest

shadow of reigning justice in the universe, there must be a hell for such a vicious character. A registered letter was sent him, but no reply was received. I have no knowledge of where the poor, injured, wronged woman is today, or whether or not she has ever found her Lord, but if there be a coming judgment to be presided over by an absolutely just Judge, this man will meet with justice.

I have in my mind two crimes committed in the same year and in a few miles of each other. The first was a case of deception in a love affair. The young man left the young woman to bear her shame among her acquaintances and in the home of her broken-hearted parents. Death came to her relief after she had evidently tried to get rid of six months of unborn life. The citizens did not express their indignation by threats of mob violence, the officers made no immediate effort to bring him to justice.

The second was where a young man killed an entire family while frenzied with anger. To protect him from mob violence, the officers spirited him from the county. There was more deliberate planning and deception in the first than in the second. No one questioned the sanity of the first; they did question the sanity of the second. The crime of the first led his victim to forfeit the priceless gem of virtue, led to her death and the death of her unborn, and to life-long sorrow and shame upon her family. The crime of the second

did not lead his victims to forfeit any part of their character or bring shame and dishonor upon their loved ones. The heart-aches and sad recollections caused by the first will be life-long; in the second case these things will fast fade from memory. The first class of criminals usually go free, or, at least, meet with a very inadequate penalty. The second class of criminals meet speedy justice at the hands of law or of a mob. Legislators make laws against the second class, with adequate penalties, against the firstclass the laws are weak and the penalties inadequate. This is the dilemma that female virtue faces today. When yellow fever or cholera breaks out in our homes, Congress and the Legislatures come to our rescue; but multiplied thousands of our pure girls can be sacrificed, body, mind and soul, for the want of wholesome laws with adequate penalties. If capital punishment is justifiable as a penalty for any crime, it is for the crime of wrecking a woman's character. Is any man's life worth the character of your mother, wife, daughter or sister? Every grain of manhood in you replies with an emphatic NO. Then the man who designingly takes the advantage of a woman in any way and wrecks her character should forfeit his own life. As a minimum penalty for any case of rape, seduction or deception in a love affair, unless this last case is compromised by marriage, the guilty man should be denuded of his procreative powers. In some cases, he should also

be made to spend a term of years in the pen. The man who cannot or will not control himself should be controlled. A lawyer once objected to my suggestion of sterilization as a penalty for these sins, saying, "No law should be made with inhuman penalties." I wonder if breaking a man's neck, or passing several hundred volts of electricity through a man's body is a more humane form of punishment than I have suggested. After a man has reached maturity he would suffer but little inconvenience from being deprived of his powers of procreation. Men dread this form of punishment because of the shame and humiliation attached to it. After paying this penalty once he would never repeat the crime.

Hear the appeal of a son, a brother, a husband and a father; for the sake of your precious mother, darling wife, pure daughters and noble sisters, bring your passions under subjection and live a white life. You are some mother's boy; I am some mother's boy. Some mother exposed her life to the imminence of death in order to bring you into being. That mother hovered over you like a loving angel from God and nourished and cared for you when you could not care for yourself. Your mother may now be old and at the old home a thousand miles away, but she loves and prays for you still. She may have crossed over into the spirit world, but she is your mother still. If some man had soiled the virtue of your mother before you were

born, or when you were an innocent little child, your mother would have suffered an irreparable moral blight, and a lifetime of humiliation and inexpressible heart-ache would have been your inevitable lot in life. Can you take an honest look at what might have been, if some man had ruined your mother's character, and then can you turn and soil the white feather of some woman's virtue? Do you know what the word wife means? What the word sister means? What the word daughter means? Men, what causes that feeling of murder to grasp your being when you think of the bare possibility that some man may now be planning to rob them of their virtue? I will tell you. It is something innate in the bosom of every man, I care not how depraved he may be, saying: "You are woman's protector." If another man deserves to be shot for plucking the lily of purity from the brow of your wife, sister or daughter, do you not deserve the same treatment when you violate the honor of another man's wife, sister or daughter?

Perhaps, some man replies: "I would not take the virtue of a pure woman; I seek sexual gratification among fallen women." Every poor fallen woman is some mother's girl. She was once as pure as your sister, wife or mother. Some mother once pressed her to her heart and kissed her innocent little lips. Some fond father once dandled her on his knee and proudly called her "darling." Do you reply: "She has brought on her own so-

cial ostracism and has voluntarily placed her body on the market; and that you are not responsible for her sins?" If you could hear the patheic story of her fall; how some well-dressed and accomplished libertine, under solemn promise of marriage, oft-repeated, seduced and ruined her; if you could think of her enforced exclusion from society and home, discarded by parents, brothers and sisters; if you could think of the anguish of her poor soul at the close of a life of shame; you would be a fallen woman's friend and would seek her rescue from her present and eternal ruin.

CHAPTER IV.

IMPAIRED AND WRECKED MANHOOD REGAINED.

1. The Christ Cure. Can the impure man be pure again? Can manhood, when once impaired or wrecked, be restored? To the first question I answer unreservedly, yes. To the second question; yes, with some qualifications. The first question is purely a moral one. No man ever made himself pure. Christ alone can atone for past sins, cleanse the heart and keep it pure. Restoring moral purity is God's work and can be done instantly and completely. The second question is largely a mental and physical one. This mental and physical wreckage of manhood has many causes of which sexual abuse is by far the most prolific. It is wrecked manhood due to a violation of the laws of sex, with which I am dealing. The sins and sinful habits, which have produced so much lost manhood, were gradually formed and have gradually resulted in a diseased condition of the entire reproductive system, as well as of the other organs of the body. Restoring mental and physical soundness is the work of nature, and must, at least without special Divine interposition, be done gradually. What required years to do, cannot be undone humanly in a day. The length of time required and the thoroughness of nature's cure, will

depend upon the degree of injury you have sustained by violating nature's laws and the unhampered opportunity you give nature to restore you. When man begins to violate the laws of nature, nature tries to counteract the evil effects. Were this not true, tobacco, whiskey, morphine, opium and sensual fiends would wreck themselves much sooner than they do. When man ceases to violate the laws of nature, nature at once begins the work of recuperation. The effects of a limited course of sin upon the body and mind may be entirely restored by nature. I would not say that nature can never fully eradicate the effects of a long and excessive course of sexual abuse upon the body and mind. If given a fair show, however, nature will check the progress of debility, help you husband your remaining strength, and aid you in adding to your present vitality.

These two means of recovery are vitally important. God is the author of both. Of the two, the first is of primary importance. With restored spiritual manhood, the recovery of mental and physical manhood will be easier.

How can perfect manhood be restored? Let God answer. As a man "thinketh in his heart, so is he." "Let not thine heart decline to her ways." "Out of the heart proceedeth evil thoughts, murders, adulteries, fornication." Then the heart is the fountain of all sin. As long as this fountain is impure, the thoughts, words and actions will be

impure. Has God made provisions for the restoration of perfect spiritual manhood? "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The spirit of life in Christ Jesus makes me free from the law of sin and death." "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered." Have courage, my brother. Banish every doubt and fear. Don't hesitate. Say with the prodigal: "I will arise and go to my Father." This "I will" was the definite starting point in the new life of the prodigal. No man ever became a Christian until he asserted the "I will." No man ever broke away from a vicious habit until he asserted the "I will." No man ever accomplished anything that was great, noble and good, without the assertion "I will." If you will assert that God-given, regal "I will," there is hope for you. Say it and mean it, "I will;" let "by-gones be by-gones forever; but in the future, with God's help, my record shall be clean."

2. A Perfectly Natural Cure. The first thing a doctor does, when called into the sickroom, is to make a diagnosis of the patient's case. The precautions, preventatives and the remedial agencies used will depend upon his knowledge of the case. Wrecked manhood is almost entirely due to the exhaustion of vitality in the body, and debility of the nervous system, resulting from sexual abuse.

In every discharge of semen, there is the loss of life-force and nutritious material. Every discharge of semen reduces one's vitality and deprives him of nutrition. The entire nervous system is in a severe strain during sexual excitement, and meets with a severe shock at the time of an orgasm. Hence an orgasm is succeeded by more or less of exhaustion, lassitude and prostration.

In the natural exercise of any normal organ, the recuperative forces replace all losses caused by the exercise, and thus the organ is kept in a healthy condition. If the exercise is pushed beyond the limit of recuperation ,the organ wears out faster than nature can build it up. The reproductive organs of little boys are in a dormant or latent condition until puberty. It is self-evident that passion should never be felt by them until puberty. Passion before puberty is unnatural and positively injurious. The undeveloped condition of their bodies and minds, and the relation of this vital and nutritious semen to the perfect development of every organ of their bodies and every faculty of their minds, is proof that semen should never escape from their bodies until they are matured. When physically matured, every healthy, sane, moral man should marry, unless he has some justifiable reason for not doing so.

In a case of wrecked manhood, caused by the secret sin, the man has seminal weakness or spermatorrhea. In this condition, the testicles are tak-

ing from the blood many times as much vitality and nourishment, as nature ever intended should take place. Only a limited portion of this semen can be reabsorbed. With gorged ducts and vesicles, passion is constantly excited. Relief is had in the secret sin, fornication, marital excess, or seminal emissions. In this way man's vitality is being reduced and his nervous system debilitated. Many sensual men are conscious of nervous debility, but because they discover no loss of semen, think their trouble is due to some other cause. Let such men quit their sexual excesses, and they will then detect their loss of semen. Involuntary emissions are impossible, when all the semen formed is disposed of by voluntary acts. But the results are all the same.

Restored manhood is possible just to the extent that the reproductive system can be restored to a normal condition. The reproductive system is normal when the testicles are secreting no more semen than nature has provided. In this normal condition, very little vitality and nourishment is removed from the blood, and what is taken up by the testicles is nearly, if not quite, all reabsorbed and thrown back into the system in a greatly improved condition. It is now clear that if the reproductive system of an impaired or wrecked man can be reduced to a normal condition, his recovery, partial or complete, will be a natural one. No pills, powders, drinks, tonics, or electric appli-

ances are necessary to a cure. No doctor need be consulted or employed. A cure by Dr. Nature is your only hope. If you wish to consult with an intelligent home physician, no special harm will be done by the homeopathic treatment he will give you. But the only good you will get will be in the encouragement and advice he will give. Life, money and time are too valuable to be sacrificed on advertising medical quacks and charlatans. Discontinue their service, burn their pamphlets and cease reading their advertisements in the dailies and sensational papers.

Dr. Kellogg says: "If drugs, *per se,* will cure invalids of any class, they are not satisfactory in this class of patients. The whole materia medica affords no root, herb, extract, or compound that, alone, will cure a person suffering from emissions. Thousands of unfortunates have been ruined by long-continued drugging."

Dr. Dio Lewis says: "The victims of spermatorrhea must not hope for relief in the use of medicines, but must seek restoration in determined abstinence from all sexual indulgences and libidinous fancies, conjoined to a faithful observance of the laws of health. One of the obstacles to a cure in this common and afflicting malady is the notion that the disease may be gotten rid of by opening the mouth and swallowing medicine. The patient cannot understand you when you assure him that he *must cure himself.* All the specific medicines,

patent ring, cauterizations, etc., *are each and all a deception and a snare.*"

1. Marriage Not a Cure. If your debilitated condition is due to impure thoughts and masturbation, keeping a mistress, going to the scarlet home, marital excess, getting married will not cure you. In either of these cases you substitute one form of seminal loss for another; the nervous system is under the same strain; the entire system is still being exhausted of vitality and nourishment, and the blackest sin becomes a voluntary act, in which two participate. A doctor who will advise a young man to go to the fallen woman or keep a mistress, as a remedy for masturbation, should be socially ostracized.

For a man who has seminal weakness to marry would be to encourage his passions, ruin his own health and the health of his wife, and to transmit to his offspring, if it be possible for him to beget children, weak and feeble constitutions. If a man has occasional seminal emissions, which do not impair his general health, marriage would be the best step he could take, but moderation must be maintained in the married life. I would advise every man who has seminal weakness, as soon as he has quit the habit, and nature has in a reasonable way restored his general health, to get married.

2. Nature's Recovery Begun. All voluntary acts are under the control of the will. Man's supremacy over himself lies in his ability to will

to control his voluntary thoughts and acts. Nature cannot restore you as long as you consent to violate her laws. You must rise to your true manhood and resolve to cease all sexual gratification outside of moderation, in the married life. You may break your resolutions a few times. If so, resolve again. Victory will crown a persistent effort to quit.

Having resolved to quit all sexual abuse, it is necessary for you to avoid everything that will awaken passion. To do this, you need to understand the relation of your thought and imagination to your passions. It is impossible to have passion when your mind is entirely on something else. With the mind filled with lude thoughts and wishes, passions may be aroused, even when the privates are in cool water. Getting control of your thoughts and imagination will depend upon your determination to persistently will to think about other things. Suggestions of impure things will come; but, do not welcome them; refuse to entertain them even for a moment. By the exercise of the will, banish them from your mind.

Your mind cannot be idle and at the same time be pure. If you have not decided upon your vocation for life, do it now. If you are a farmer, merchant, mechanic, doctor, lawyer, cultivate an interest in your occupation. Resolve to be a leader in your line of work. Provide yourself with some good books and papers applicable to your calling,

and spend much of your moments of recreation reading them. All victims of seminal weakness are inclined to be gloomy and despondent. You can overcome this by assiduously cultivating a feeling of hopefulness and cheerfulness. Your mind may be sluggish and stupid, but it will respond to reasonable mental application. Keep a few good books and papers about you to read at intervals. Read the Bible and cultivate the consciousness, "Thou God seest me in all things."

I said, evil thoughts will come. But, it should be remembered that every mental phenomenon is an effect, for which there is a cause. If you would avoid the effects of evil thoughts, as far as possible you must avoid their causes. If you read sensational novels and papers containing unholy love affairs, divorce plots and illicit relations between men and women, you will not be able to have pure thoughts. The costumes of the actress and her performances upon the stage, make direct appeals to a man's sexual nature. Stay away from the theatres. Burn every semi-nude female picture in your possession. Don't hide them away in your trunk. By accident you might see them again, or you might be tempted to again look at them. If it is the picture of your "best girl," burn it and discard her, unless she will give you a decent one. Remember that no man with seminal weakness can keep his mind pure very long in the presence of an improperly-dressed woman. It is manly to

be a coward and run when in imminent danger. Such women have made masturbators, libertines and fornicators of thousands of stronger men than you.

3. Food and Drink. There are certain physical causes of impure thought and passion. One having seminal weakness must exercise care and wisdom in regard to his food and drink. Certain foods heat the blood and furnish materials especially suited to the formation of semen. This class of foods should be avoided. Abstain from pork and all fat meats; use beef and mutton sparingly. Abstain from fried gravies, rich pastries, stimulating condiments, such as pepper, mustard, etc., also coffee, tea and all alcoholic drinks. Drink water and milk. Eat vegetables, fruits, toast, sweet butter, and fresh eggs. Eat moderate meals for breakfast and dinner; supper should be a light meal.

4. Stimulants and Narcotics. I have never examined a medical work on seminal weakness in which the author did not speak of these as being causes of passion, and prohibiting them in the treatment of seminal weakness. Even the advertising medical quacks all advise that the use of them be discontinued by those who hope for a cure. There are three ways of quitting the tobacco and whiskey habit, by the exercise of the will and the grace of God. Quitting instantly by the exercise of the will alone. By the exercise of

the will in a gradual way. Where one is a Christian and will take the matter to God in prayer no doubt the grace of God will help him to get victory over the habit. Where one can, let him will to quit at once and forever. If he is in a condition where he cannot use either of these, let him adopt the gradual method. In this last way, one must will to quit. Ascertain the amount you use a week; then take off ten per cent each week, until the tenth week.

5. Bathing. Cleanliness of the body, and, especially the sexual organs, is essential in seminal weakness. Cold water is to be preferred to warm or tepid water, especially in bathing the sexual organs. Warm water causes the skin to relax and the blood to flow to the parts. This is just what you do not want. If the system can stand a quick, all-over cold water bath followed by a brisk rubbing with a towel, until there is a warm glow felt all over the surface of the body, this is the best bath of all. If there is passion, the generative organs may be bathed several times a day with cold water to advantage.

6. Sleep. Retire early and sleep all you can. Don't stay in bed after you awake in the morning, get up at once and engage your mind or body in some kind of work. Sleep on a hard bed, never on a soft one, and use as little cover as you can with comfort. If there is danger of emissions at night, the supper should be light and no fluid

taken into the stomach after supper. Empty the bladder and rectum just before retiring. Sleep on the side, never on the back. The prostate gland and seminal vesicles, being between the bladder and rectum, are pressed when these organs become full during the night, if the man is sleeping on his back. This pressure is avoided by sleeping on the side. Seminal emissions rarely ever occur while one is sleeping on his side.

7. Constipation. One of the most frequent physical causes of passion is constipation. When the rectum is engorged with hard excrementitious matter and the bladder is filled with urine, the prostate gland and seminal vesicles are pressed against this hard matter in the rectum. In this condition, seminal emissions occur easily, and there is often an exudation of fluid when at stool. The rectum should be kept free from the accumulation of this hard foecal matter. A regular habit of going to stool will help in this trouble. Eat an abundance of fruit and drink two or three cups of quite warm water a day.

In stubborn cases, an injection of one or two quarts of warm water in the rectum, by means of a fountain syringe, is much better than pills.

CHAPTER V.

SOME PRACTICAL QUESTIONS ANSWERED.

Having received so many letters of inquiry from young men, the author has decided that it would be wise in this revision of Perfect Manhood to devote one chapter to answering many questions asked by young men. Some of these questions may be really answered in the main body of the book, but for convenience, clearness and emphasis they are given here.

1. *When does the vital fluid become fertile?*—From the age of seventeen to eighteen. At this time the boy could become a father. Being in the transition period between boyhood and manhood, more a boy than a man, he could not transmit the best heredity to his child. If the mother was matured, healthy and strong, she would in a measure overcome the bad heredity of the father. At the best the child would have to suffer the mistake or sin of an immature father.

2. *At what age should a young man marry?*—The fact that his sexual energy, during the ten years of adolescence, has been such an important factor in developing a full physical and mental manhood shows that nature points to the age of twenty-four or five as the ideal. Under present social conditions it is not possible for all young

men to assume the responsibilities of home building at the ideal age of twenty-five. Those young men, who are preparing for some special occupation, calling or profession that requires some four or five years of apprenticeship or college education, must postpone marriage until the age of twenty-eight or thirty. This is rather a misfortune of this social age.

3. *At what age should a young lady get married?*—The puberty period coming on the girl at the age of twelve or thirteen and the adolescence period being slightly shorter, nature indicates an earlier age; nineteen to twenty-one.

4. *Is there any sure way to control the sex of the offspring?*—Many theories have been advocated in the past. Most all have been exploded. Medical men find none of them to be reliable. Sex is not determined by accident. Some definite law governs the sex of a child. Should the law ever be discovered, it will most likely be beyond man's control.

5. *What is the difference between a natural and an unnatural emission?*—A natural emission is largely composed of the secretions from the seminal vessels and contains little or none of the secretions from the testicles. The unnatural emissions contain all of the elements of a complete discharge of semen. The natural emission is not injurious, the other is. The first results from the gorged condition of the seminal vessels, the second

results from sexual excitement or passion. The secretion contained in the natural emission is formed naturally and constantly by the seminal vessels. In healthy young men all of this is not absorbed and the surplus escapes one, two, three or even four times a month without any injury. If the young man has indulged in lascivious thoughts, practiced the secret sin or associated with the prostitute for a period of time, all of his sexual glands are secreting too much energy and his emissions are unnatural and injurious.

6. *Are there some young men who never have emissions?*—It is no doubt true that all normal young men who are living pure lives have an occasional emission. In a few young men it may occur during urination and therefore be unobserved. A young man who wilfully dissipates his energy as fast as it is formed, by means of masturbation or prostitution, may not have emissions. But, let him stop his bad habits and he will experience them.

7. *How can one prevent too frequent emissions?*—Such dietetic measures as eating non-stimulating foods, discontinuing the use of tobacco and alcoholic drinks, and such hygienic measures as emptying the bowels and bladder just before retiring, sleeping on the side, and preventing constipation, will aid in the control of emissions. But the most important measure to be used is that of mental control. The cure in all cases will be

gradual and the time required will depend on the condition of the victim and his determination to conquer the habit.

8. *Can seminal weakness or lost manhood be cured by the use of medicine of any kind?*—The idea that a young man suffering from this trouble, by opening his mouth and swallowing pills or drinking medicines, can cure himself is an absolute false hope. No intelligent, conscientious doctor will advise the use of drugs for seminal weakness. The only safe, sane and sound prescription that can be given one in this condition is a strict continent life, aided by pure thinking, proper diet, and hygiene.

9. *When a young man has become infected with venereal disease, should he treat himself with a patent remedy purchased in a drug store or send away for a remedy?*—A young man's money, health and life are too valuable to be jeopardized by resorting to either method. Most of these drug store remedies posted in gentlemen's closets guarantee to produce a cure in one to five days and the disease will never return. There should be a law prohibiting the sale of such drugs. They are an encouragement to uninformed men to visit the prostitute. When the young man finds that the patent remedy has failed to cure him, he is then perhaps in a chronic state of infection. Now the best medical talent may fail to give him a permanent cure.

10. *What should one do who discovers that he has varicocele?*—The approach of this disease is first noticed by a dilation of the veins of the epididymis of the left testicle. A moderate dilation disappears causing no serious results. When the dilated veins become large and feel like a handfull of tangled earth worms,this is known as varicocele. This produces a "dragging" sensation. If not properly treated, it will result in the partial wasting away of the left testicle. When varicocele affects both testicles the patient may become sterile. One having this disease should suspend his testicles in a suspensory bandage. This can be secured at a drug store or surgical instrument house. If he will now follow the direction given elsewhere for seminal weakness, he may be able to cure himself. If he fails, he should consult a competent home physician.

11. *Should a young man marry who has for a number of years practiced masturbation?*—It is always best for a young man who has practiced the secret vice for five, ten or fifteen years to quit the habit and live a continent life for one or more years. During this time he becomes normal in his sexual life and demands. If he has practiced the habit only in a very limited way so that he is not suffering from any bad consequences, postponement of marriage is not necessary.

12. *How frequent should sexual relations take place in the married life?*—Man is not normal in

his sexual nature. He has received an unnatural sexual heredity. Few men have received a natural education in matters of sex. As a consequence few are in a condition to receive and practice an ideal married life.

We have seen that continence among the males of the lower animals during adolescence and gestation of the female is in harmony with perfect health, development and virility No one questions this being the ideal sex life of the male animal. We reason by analogy that a similar self-restraint on the part of man is perfectly natural. If a young man has lived a perfectly continent life before marriage, he should encounter no serious difficulty in living an ideal married life. The ideal married life would be one or two intercourses a month, before and after the menstrual periods, until the wife becomes pregnant. When this occurs, the sexual act should cease during the nine months of gestation and the two months following. This is the ideal that nature would hold out to man. To attain this ideal will require some sacrifice of selfish pleasure, but it will bring compensation. All men will not be willing to make the sacrifice, no matter what the compensation. Maternity on the part of the woman is an exhaustive process. It taxes every resource of her being to meet the demands of her forming child. The husband owes it to his wife and child not to selfishly deprive them of that vitality so necessary

to both at this stage. Where this self-control is not practiced, the wife, by sustaining a mere mechanical relation to the act, may lessen the injurious effects on herself and child.

13. *What bad results may follow intercourse during pregnancy?*—The nervous drain on the mother and the transmission of lustful tendencies to the child are the greatest injuries done. Sometimes, though rarely, it results in a miscarriage.

14. *Should married people ever use methods to prevent conception?*—They should never use unnatural, injurious or criminal methods. Some married people are sterile, others are in a condition where they are perfectly justifiable in not having children for a few years, or even in never having children. Where one or both are in a condition that makes it proper for them to remain childless or not to have children for a period, self-restraint should be practiced. If before marriage they could both live continent lives there is no reason why they should not in the married life. Another method, most nearly approaching the ideal, would be for these relations to take place ten days before or after the menstrual periods. Even when this rule is closely adhered to, conception sometimes occurs. It is claimed by some authorities that children conceived midway between the menstrual periods are not as strong and healthy as those conceived just before or after the period. I would not commit myself to this view.

15. *What bad effects follow imperfect intercourse.*—When passion is aroused in the male and female, the blood rushes into the arteries and capillaries of the genital organs, and they become inflamed and turpid. Passion should never be encouraged, except where perfect intercourse is to take place between loving husband and wife. In perfect mating, the sexual cavities of the man are all perfectly relieved of the accumulated semen and this oils and relieves the inflamed parts of the wife. In imperfect intercourse neither are perfectly satisfied. Due to this imperfect mating, passion will soon return. The congested and impure blood will return to all parts of the body to work injury. A little thinking will make it clear to any one why imperfect mating has the same effects as masturbation. Why this imperfect mating? It is an effort to severely regulate the size of the family" and "have light housekeeping." "Be not deceived, God is not mocked." "Whatsoever appliances or methods one may use to prevent conception, of the flesh he will reap corruption."

16. *What are some of the bad effects of marital excess?*—Nearly all of the passion that burns in the bosom of the average man is not natural, but has been acquired through the perverted use of the mind and the sexual organs. Where men and women have both lived continent lives, their sexual desire is about equal. Many men have cul-

tivated impure thoughts and lived incontinent lives. The result is that men are more sensual than women. When a sensual man marries a woman who has been pure in mind, conversation and sexual nature, he will soon learn that his desire for sexual relations with his wife is many times greater than hers; and if she yields to his unnatural demands, she will soon break down in health. Many young and middle-aged married women who suffer from nervous debility and general female weakness, can trace much of their trouble to excess in the marriage act. If the bloom of health has faded from the wife's cheek; if the elastic step is gone; if she has lost the cheerfulness of a woman's life; if former pleasant duties have become irksome; if she complains of being nervous and weak; perhaps you can trace it to your too frequent demands.

After giving this lecture in a Western town, a ranchman said to me, "If I could call back fifteen years of my life and possess the information I have gained from your lecture, I would be willing to give you $20,000, and start life over a poorer but wiser man." He then related to me how he had in six brief years wrecked his wife's health, which resulted in her early death.

In a Kentucky town, while discussing this feature of my lecture with a leading physician, he called my attention to a man passing in front of his office and said, "Bro. S., that man has killed five wives by his sexual excesses."

If you appreciate perfect womanhood; if you appreciate the influence of perfect womanhood upon your offspring; if you, as a man, wish to retain a robust body and manly strength, a healthy, vigorous mind, a cheerful and happy disposition, you must keep your passion in subjection. Intelligent moderation in the married life will pay you a hundredfold.

17. *Is it a crime to produce an abortion?*—When, to save the mother's life, which sometimes but rarely occurs, abortion is not a crime. But the deliberate and willful destruction of unborn life, is as truly murder, as would be the killing of a child after natural birth. Some claim that there is no life until after the mother feels the movements of the child in her body. This does not indicate that the child has just received life or any special enduement of life. It only means that the child has become strong enough to make its movements felt by the mother. The initial of an independent human life takes place at conception. If murder is the destruction of human life, it follows that willful abortion produced to get rid of an unwelcome child is murder. Prenatal murder is the monster crime of Christendom. This crime is committed in homes of wealth, culture and among members of the church as well as among the classes below them. Many times the wife alone is responsible, sometimes the father and the M. D. abortionist share with her the fear-

ful guilt. The whole trouble grows out of a lack of proper self-restraint in the married life.

18. *Can gonorrhea and syphilis be permanently cured?*—If gonorrhea is promptly and properly treated, it can in many cases be cured without danger of return or any serious effects being transmitted to the wife or child. It is also a fact that in many cases of gonorrhea, even when properly treated, that there is a strong tendency to run into chronic conditions. When the disease has been neglected or poorly treated, or when a case by its own persistency runs into a chronic state, many such cases are never cured so that they may not return in some form. Weakened gonorrheal germs have been known to remain in a quiescent condition in the genital ducts for years.

In recent years many prominent physicians have changed their views regarding venereal diseases. They are now known to be more insidious and persistent than was formerly thought. Some physicians claim that syphilis may sometimes be cured; but many eminent physicians claim that it is quite probable that when one has once been infected with syphilis that his body is never entirely free from the disease germs. Some authorities claim that the syphilitic germ has been found in the brain twenty years after the disease was contracted.

19. *Is there a safe method by which small organs, due to the secret sin, may be enlarged?*—

There are some methods advertised by "Quacks" and certain firms, but most of them are unreliable or injurious. The vacuum method is perhaps the most satisfactory. This consists of an appliance that removes the external pressure from the organ and allows the blood to rush into the capillaries. This practice must be kept up for a considerable time to be effective. While this is the most natural method, I would not, in any case, advise the use of it. Any method used tends to call the attention to the organs and this leads to continual sexual weakness. A restored virility is of far more importance than the size of the organ. Because this organ varies in size, many men who have practiced the secret vice to some extent, fear that this organ has become in a measure atrophied.

20. If cohabitation is not a physical and sexual necessity, or conducive to health, why do married people live longer and have better health than those who remain single?

As a rule married people are more temperate in their sexual lives than are the single. But this does not prove that sexual gratification is ever conducive to health and a long life. All nature contradicts such a conclusion. The embodiment of life in seed is a universal sacrifice. Many flowering plants whither, fade and die as soon as they embody life in their seed. If young fruit trees bear fruit too early in life, they are stunted in

their growth and die prematurely. There is a suspension of growth in all of the vegetable kingdom as soon as the function of reproduction is completed. Among the lowest forms of animal life, as soon as the eggs are fertilized, they die. Among all of the higher animals, including man, there is abundant evidence of some bodily depression and nervous exhaustion after each act of cohabitation, showing the act to be one of sacrifice. The arrested growth, susceptibility to disease and premature decay among plants, trees and animals, when premature or over reproduction occurs, are significant illustrations of the effects of youthful dissipation of the sex principal and marital excesses.

All nature teaches that the normal expression of sex is the unselfish act of embodying life in a new being and means sacrifice. The story of the cross is typical of all nature. Christ sacrificed his life that humanity might have redemptive life through a process of spiritual reproduction, regeneration.

Through centuries of bad heredity, a misunderstanding of the nature and true functions of sex and years of violation of sex laws have combined to give men an abnormal sex nature. It has remained for the people of this century to discover and apply the laws of heredity, to learn the true nature and function of sex and restore a normal sex nature. The results of centuries cannot be

corrected in one generation. Few men will be able to reach the ideal life, but it is the privilege of every man to struggle toward the ideal.

For young people to regard sexual gratification as the one reason for marriage is positively degrading and shows that our ideas of marriage should be corrected. There are many reasons why the married life is the ideal life. Man is a social being. He needs a companion. He is not complete in himself. He represents only one-half of a complete being. He is never quite satisfied until he finds the other half, the compliment of himself. A demand for companionship is found in the very physical, mental and moral natures of man and woman. Their constant association, their mutual home interests and sacrifice for their children are very conducive to health, happiness and a long life.

CONCLUSION.

My subject is before you. While you may differ with me in some minor particulars, we are agreed that the violation of the laws of sex is the most prolific source of wrecked manhood, and that a pure life is the only possible road to perfect manhood. I have tried to lead you to loathe and abhor all forms of sexual impurity and to form a purpose as lasting as life and as strong as death, that you will never again violate the laws of sexual purity. The attainment and main-

tainment of perfect manhood; the recovery of wrecked manhood; the transmission of potential perfect manhood to your offspring; absolutely depends upon your faithfulness to the principles of sexual purity enunciated in this book. If the truths presented in this book keep one boy out of the pit of sensuality, or if they lead one poor faltering man to form an undying purpose to become pure, or if just one man finds help, strength and life through faith in Christ, the author is repaid a thousandfold. It is a higher honor to wear a crown of perfect manhood, than to wear the crown of an angel.

Since revising Perfect Manhood one year ago, I have lectured to young men in more than one hundred colleges and universities, devoting several hours each day to personal interviews and an increasing confidential correspondence with young men have suggested the following questions and answers, not fully covered in other parts of the book.

21. *What effect has keeping company with young women upon a young man's sex problems?*

We have a social nature. It should be normally developed. The sex nature and the social nature are vitally related. Improper social relations produce bad results in the sex nature and vice versa.

If a young man would develop an ideal social nature he should to a reasonable extent, associate with modest, discreet and chaste young women. This is natural and in every way helpful. If a young man who has sexual weakness, due to youthful indiscretions, purposes reform and desires to regain his manhood, he will find association with young women of the above type to be very helpful. The normal young man, as well as the sexually weak, should studiously avoid association with girls whose actions, conversation or dress suggest impure thought.

22. *What is the relation of "spooning" to a young man's sex problems?*

A single example of "spooning" will answer this question. January 19, 1912, a college young

man in a personal interview, explained that since April 14th he had been completely impotent and wanted to know of me if there was any hope for him to have his manhood restored. I assured him that there was. He then asked me what he must do. My reply was, "That depends upon what you have been doing." I found that he had been guilty of the secret vice and prostitution to only a limited degree. Convinced that these habits would not explain his condition, I said to him, "The trouble is in your mind. You have in some way aroused and maintained a high state of sexual excitement for hours at the time and over a period of months or years. Can you explain?" He confessed that for nearly two years he had spent two to three hours, two or three times a week, in company with a girl friend who permitted him to hold her hands, play with her hair, pat her cheeks and chin, kiss, caress and even fondle her breasts, but absolutely refused to permit further advances. Then I explained to him how this intense sexual excitement had brought on varicocele, loss of sexual power and spermatorrhea.

Spooning is a growing evil. It is more injurious than the secret sin. Our suggestive post cards, pictures on billboards, novels and serial stories, and the moving pictures in five and ten cent shows are all giving young people the idea that spooning is natural and expected as a part of the entertainment when a young man calls to see his best girl.

The girl who permits spooning will lose many of her personal physical charms. The eyes that once sparkled with intelligence and glowed with luster, become lusterless, stupid and sunken; the cheeks once rosy and plump become pale and poor; the handshake that was once warm and full of life, is now cold and lifeless. Health is gone. She ends her days in heart trouble, wrecked nerves or consumption.

23. *Are there reliable tests of the virginity of a girl?*

The only test a man has a right to make before or after marriage is a modest demeanor, absence of familiarity, a pure form of mind and an innocent expression in the face and look of the eye. The physical presence of the hymen, or a flow of blood at the consummation of marriage, should not be made a test of a young wife's virginity. In some cases the hymen is absent from birth, and in others only partially represented. Where girls may have had lucorrhea the parts are relaxed and no blood occurs. In stout blonds the presence of blood is the exception and not the rule.

24. *What are the causes of varicocele?*

The secret sin and sexual excitement caused by lascivious thinking are the principal causes. Occasionally it results from a bruise or the "falling of the mumps." I have found a few men who were never impure with a woman and who were

never addicted to the secret sin and yet they had varicocele. They had at frequent intervals aroused and maintained an intense state of sexual excitement and pleasure through the mind. This was mental masturbation. The most common and the most injurious method of violating the laws of sex.

25. *Does varicocele caused by the "falling of mumps," lead to sterility?*

It does not. If neglected, varicocele however caused, may lead slowly to sexual weakness and this finally to temporary sterility, or inability to become a father.

26. *When a testicle has become reduced in size can it be restored to normal size?*

If in the earliest stages of varicocele, before the gland has become much reduced, advice found elsewhere in this book is followed, the gland may become normal in size. When the gland has become much reduced in size it will not be possible to fully restore it.

27. *Should a young man be circumcised after he is grown?*

If the prepuce passes back freely and there is no irritation or soreness, I would not advise circumcision. In extreme cases of the secret sin circumcision would help in breaking off from the habit.

28. *What percent of children should be circumcised and when?*

The best physicians are not agreed on this.

Many would say one-fourth to one-third. It is best to do this when the boy is only a few days or weeks old.

29. *Is there some method of dilating the prepuce and thus avoiding the necessity for circumcision?*

Yes. In many cases doctors are able to break up the adhesions and dilate the prepuce as a substitute for circumcision.

In this matter most parents neglect their boys. When the prepuce is not passed back every few days and the secretions removed an adhesion takes place between the prepuce and the head of the penis. A large number of boys labor for years, from the age of six to twelve trying to pass the prepuce back. They haven't the right motive in doing this. It is impossible for them to handle this organ in this way, several times a day for months or years without discovering the secret sin. In this way he dilates the prepuce and breaks up the adhesions. It is strange that this experience among boys has not suggested to parents the following natural and practical method of solving this problem.

Where the prepuce passes back naturally in babyhood, the mother should occasionally take a damp cloth and remove the secretion. When the boy is two years old the mother should have the boy trained to do this every two or three days.

Where the prepuce is long and the opening

small, if the mother, every time she cares for the little fellow's body, would endeavor to pull the prepuce back, by the time the boy is one year old, nine times out of ten the problem would be solved. This should be done so gradually and carefully as not to produce soreness. If this is done before the boy is three years old sex-consciousness and passion need not be awakened.

30. *How long will it take for a young man to recover from the effects of masturbation?*

There are so many things to be considered in each individual case that this question cannot be answered in other than the most general terms. The age when the habit was commenced, the age when the habit was quit, the frequency and the number of years of indulgence, the inherited constitution, the extent of lascivious thinking and the use or non-use of coffee, tea, tobacco and alcoholic drinks, all play a part in the correct answer to the question. I recall one young man of a frail constitution and a nervous temperament, who had practiced the vice two to four times a week and for four years. He had nearly all of the complications resulting from a greater excess and a much longer period of indulgence. He used coffee, tobacco and had been addicted to much impure thinking. His will-power was weak. He had a long hard struggle in breaking the habit. It required four years for him to recover. Here is a remarkable example. One of my correspondents,

28 years old, began the habit at the age of eight and practiced the habit two and three times a day for twenty years. He had very few of the troubles following the habit of masturbation. Satisfactory recovery took place in a year's time. He had everything to his advantage. He had inherited an ideal constitution and moral tendencies. He had never used coffee, tea, tobacco or alcoholic drinks. He had never allowed himself to indulge in obscene language, to read immoral books, to associate with bad company or to have improper thoughts about women. He had cultivated studious and industrious habits, and tried hard to live a Christian life. These ideal conditions had largely counteracted the injurious effects of the secret sin and made recovery possible in the brief period of one year. I regard this as the most remarkable case that I have ever had under my advisement.

Where one has practiced the secret sin from four to ten or more years and has the symptoms of greatly injured or lost manhood, it will require from one to four years for nature to restore his manly powers. Nature cannot counteract the loss of vitality and restore years of waste in a few days or weeks of time. The victim of this habit for years must be patient with nature. Years of practice has established a stream of waste from his body. In most cases it will require six months to one year for nature to check this waste. Until this is done, the patient cannot hope to be con-

scious of the delightful thrill of manhood being restored. Just here, I find many of my friends become discouraged. Failing to realize results in a few weeks, they are tempted to feel that the advice found in this book will not bring relief when followed, or that their case is a helpless one. They need to be patient with nature, in her slow but sure method of producing real results.

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